

THE
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“Whatever is designed to fit *every thing* will fit nothing well.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called The BAPTIST MAGAZINE because it is intended to be a Repository for the Baptists’ use.

A Monument of Sovereign Grace.

“Heart base as Hell he can control,
And spread new powers throughout the whole.”

TEMPERANCE PASCOE, the subject of the following narrative, was born in the neighbourhood of Penzance, Cornwall, at a period when the circumstances of her parents were truly deplorable, both for poverty and depravity. Without any education themselves, they intirely neglected the instruction of their child; hence she grew up (as she once asserted) “ignorant as a bullock.” Surrounded with the most pernicious examples, and associating with the lowest and vilest characters, the bold appearances of sin soon became visible, and promised to equal, if not surpass the most depraved in the *broad road that leadeth to destruction*. Nor were these promises fallacious, for as she increased in years, she advanced in the knowledge and commission of the grossest immoralities. The situations in which she was chiefly employed were Gardens, Nurseries, &c. where she prepared goods for the markets of Truro, Falmouth, Helstone and Redruth, which she generally attended, particularly the latter, for 40 years. In this period she sunk to a depth of profligacy and impiety rarely paralleled.

That a clear view of her character during those years may be formed, it may be proper to notice such prominent features as rendered her famous, or rather, infamous in this County. *Dishonesty* and *Injustice* were habitual to her from long and successful practice.

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Urged on by the most fatal propensities to expensive vices, money must be obtained to support them ; and as she was invariably honest in her returns to her master, defrauds or robberies were her only resource, disliking the latter, as probably too dangerous, she choose the former, in which she excelled. Her ingenuity and artfulness were so great in the sale of fruit, seeds, &c. that many persons have pronounced her the compleatest cheat that ever attended the markets. So numerous and base were these defrauds that her sorrow and alarm on their account were peculiarly dreadful when she confessed them under the agonies of conviction. It may excite surprize that her customers would bear such impositions without seeking legal redress when they were discovered, this has frequently been done, but her astonishing falsehoods, and her awful method of confirming them, stopped enquiry, and delivered her from all apprehension. A person who knew her many years affirms, "She was the greatest *Liar* he ever knew, if she once asserted a falsehood, all the world could not make her retract, or convince her of her error ; but having said 'it was so' she would ratify the assertion, in a manner so peculiarly horrid, that ordinary liars would tremble to hear her."

Respecting those holy days appointed for the worship and enjoyment of our Creator, she cared far less about them than her master's cattle, who doubtless by instinct, hailed the return of accustomed rest. From her earliest infancy she had been taught to despise sabbath-days, unless they afforded convenient opportunities of sensual gratification. The many years she resided in grounds, which from their rural situation and lovely appearance, became the resort of innumerable sabbath-breakers, for fruit and recreation, hardened her in this sin, and filled her with hatred to every kind of worship : consequently she abhorred and execrated all places appropriated for the divine service, and was not known to have entered a church for 19 years. Ignorant of God, depraved in the extreme, and daring beyond measure, her sabbaths were the perfection of impiety.

Every one acquainted with human nature will expect that such a woman was equally notorious in the paths of prostitution ! But,—however this might be, she was awfully conspicuous for *Obscenity* of language and conduct in every other respect. This was particularly manifest in her songs and abuse ; and it has frequently been remarked that such songs (and she generally knew the vilest) were never shouted with such vehemence and clamour, as when any person addressed her on morality ! Religion was quite out of the question, being a subject scouted from her thoughts, and at no time permitted to enter her company.

That these shades are not too deep for the character they are intended to pourtray, is farther evident from her habitual *drunkenness*. When she commenced this destructive vice, I cannot learn, nor is it material to know : but I am credibly informed that she has been *eminent*.

ly notorious for it more than 20 years. Sixteen years ago she was so universally known in this character, that the children on the road used to follow her, crying, "There goes drunken Timme;" and this became so common, that at length, any woman intoxicated on the road, was saluted by way of reproach with the appellation "drunken Timme." It is a well known fact that from hence to Redruth, she generally drank raw spirits at almost every public-house on the road. This road she travelled all hours in the night, and such was her thirst for liquor that no one could prevent her having it. She was so reputed for her clamour and violence at the doors of those houses, that few chose to hazard a refusal if she applied for drink, however unseasonable the hour in the night. During many years that she resided in her last situation, she attended Redruth market twice a week. A resident in the family says, "she did not return home sober three times in a year." A companion, who travelled with her says, "she scarcely ever left Redruth sober."

Her oaths were unusually dreadful, and as a *Blasphemer* she surpassed all her acquaintance, and led the van in the company of *Swearers* on the road. Destitute of all respect for God Almighty, she was accustomed to affix his holy name to every trifle, and call his attention to every occurrence of the day. This vice never appeared so tremendously alarming as in her abuse, for which she was unparalleled. Frequently has this town resounded with her blasphemous rage, when her dark soul has been exasperated, and the guilty passions roused. On all such occasions, Timme has awfully proved that a degenerate female is the most dreadful instance of human depravity.

Violence of the most brutal nature united with her abuse, when the objects of it were of her own sex and rank in life. She has (says one) sometimes fought, and in the event of victory, dragged her antagonist down the street by the hair of the head. In short, she possessed a certain desperation of mind that rendered her fit for any thing. Uneducated and unprincipled, she knew nothing, and she regarded nothing. Naturally bold, impetuous, and daring, she arrived at such a perfection in wickedness as would make ordinary sinners shudder, and lead good men to anticipate the fate of Corah, Dathan, and Abiram, to attend her next journey, and ingulf the impious wretch who "Dared attempt the infernal gate, and force her passage to the flames."

As a farther illustration of her character, I understand it was her constant boast that she new no fear. A proof of this is afforded by the circumstance that when her companions have quitted Redruth at 6 or 7 o'clock to reach this town before midnight; Timme has staid behind, drinking and singing, until 10 or 11 o'clock, though she had 18 miles to ride, over a bad road, and frequently on the most dark and stormy nights by herself. I recollect she assured me, that

she never had one serious thought but once! This happened when riding near the sea at midnight: she was stopped by the most tremendous storm of wind and rain, accompanied with loud peals of thunder and incessant flashes of lightning. Her horse recoiled, started, trembled, and would not proceed, and it was with the utmost difficulty she sat on him for two hours, when the storm abated. All this fearful scene merely appalled her for the moment, and occasioned some confused idea of a Supreme Being, and of a *Christ she had heard talk of*. (she could never read a sentence.) But even this wore off the next morning, and was made a subject of prophane ridicule and laughter in a few days.

Sometimes she would accompany her companions home from market. They were accustomed to make the most uncommon noise when they entered Marazion and Penzance, particularly if they had been drinking immoderately, or if they had Timme with them. When they arrived in either of those towns in such circumstances, they would cry out, shriek, sing, shout, and make such an alarm as to awaken many of the inhabitants and excite peculiar terror. It is the general assertion in both towns, that Timme was always known from the rest by her songs and expressions. A pious man, to whom I read part of this account, observed, "Ah! Sir, I have heard her times without number, riding up this street, with the most dreadful noise: frequently have I been awakened by her at midnight and shocked to hear her, have remarked to my Wife, "there goes that poor abandoned creature Timme." Indeed the number and uniformity of the remarks that I have heard respecting her impels me to protract this part of the narrative, that the extreme wretchedness of her captivity may illustrate the Glory of her Redemption.

I have been particularly struck with her astonishing PRESERVATIONS during the many years she travelled the country, at all seasons, in all weathers, and often completely intoxicated. Frequently has she been thrown on the panniers in this state, and slept for hours, while the horse has brought her home in safety to her master's gate. Many casualties have nevertheless attended her, which must inevitably have destroyed both body and soul, but for the seasonable and gracious interpositions of that God, who for gracious purposes, preserved her in Jesus Christ to be called. A few instances are selected out of many. One time she fell and put her shoulder out of joint, and suffered the most excruciating agonies before relief could be afforded. On another journey, a fall broke two of her ribs, and occasioned severe affliction for some time. In a third fall she broke her collar bone. But the most remarkable interposition of Providence appears on a night, when quite drunk and asleep on the horse, she suddenly rolled off the panniers and cut her forehead so as to bleed most profusely, without either strength or sense to prevent it. She lay literally bleeding to death, until some persons came that way and

prevented her destruction; though not before her blood had covered several parts of the road and almost filled a small hole near her. She was ill a long time after this, but manifested no signs of repentance for sin, or concern for her soul. Another instance of divine goodness is too interesting to be omitted. One night, coming from Redruth, intoxicated, with two men of this town, they arrived at Hayle, (a village on the north coast, near which the tide forms a wide river over an extensive bed of sand, which may be passed dry-shod at low water.) It was flood-tide, and the road in consequence impassable. They immediately swam their horses over, but coming into shallow water, they missed their track, and Timme's horse stumbled, plunged, and sunk into a quicksand, nearly up to his shoulders. In this perilous situation, surrounded with water, her life was saved with the utmost difficulty. She must inevitably have perished but for the timely aid of the only person in company who was capable of assisting her: with him she waded through the water back to the village, where a horse was procured that brought her home in safety at low water: the man who had saved her walking barefoot by her side all the way. Such was the astonishing mercy of Jehovah to this singular subject of his providence and subsequent monument of his grace.

In addition to this sad description of an abandoned sinner, I add a few particulars that display the real state of her mind, during the last two years of her life. To this period she treated all religion with the most profane ridicule, nor could she bear to hear any thing read that had the slightest appearance of devotion. When any person in the family read the Bible on a sabbath-evening, she usually went to sleep or retired to bed. A short time previous to her quitting this family, a youth belonging to it was called by grace; this circumstance soon caught the attention of Timme and excited her keenest sarcasms and most ungodly reflections. It is worthy of remark also, that the despised people the Baptists (to whom she was ultimately so peculiarly indebted for every thing that humanity or piety could dictate) were generally distinguished by her for the most extraordinary ridicule and abuse. The ordinance of Believer's Baptism appeared to her a fit subject of laughter and mockery. Upon this she dwelt with peculiar emphasis, while the street re-echoed with her profane shouts at the "Dippers." A poor woman who is a baptist, and related to Timme by marriage, assures me that she was frequently so abused by her, that she has been afraid to pass her stall in the Market.*

How does the whole of this woman's conduct illustrate the depravity of fallen creatures. Come, ye advocates of human innocence

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* When Timme was changed by grace she loved this poor woman exceedingly, and earnestly solicited her company to her dying hour.

and purity, and behold your doctrine exemplified in all its native beauty, in the character of this wretched female—conceived in sin, shapen in iniquity, born in depravity, a transgressor from the womb, speaking lies. Unrestrained by the ordinary ties of society, she appeared a prodigy of evil, a monster in human form. Such would all the unhappy posterity of Adam be if left to themselves, and deprived of the common restraints of divine providence.

I had intended here to have drawn a few useful reflections from this part of Timme's Life and offered them to the attention of your readers, but the length to which this narrative will unavoidably be extended obliges me to refer such improvement to their own piety and good sense.

G. C. S.

(to be continued.)

Means of Growth in Grace.

Perhaps some will say this is a curious Subject. Can we grow in the divine principle of grace? or can we make the graces of the spirit grow within us? Is it not of grace, in the imparting and in the increase of it in all its influence? how can we encrease in grace? This is legal doctrine. Certainly it is legal, that is, lawful, for it is an Apostle himself that exhorts to the work; and it is therefore orthodox, that is, right in opinion; it is both lawful and evangelical. The good humoured Antinomian will smile at this, and he that has grace enough will frown; but as we are on scriptural ground, we will proceed. We cannot make the seed—we cannot make the seed grow—we cannot make the sun shine, nor the rain fall, nor the winds blow, nor the purifying frost, nor the cleansing hail: all must come from above. But there is a friend that will give right good seed from Canaan; the true children of promise are desirous of receiving this good seed; they pray for the sweet influences of the rain and the dew; they are watchful souls, and wish to weed the ground; they are continually saying, *Lord, lift up upon us the light of thy countenance.* Their prayer is, Oh thou master of the Vineyard, make me fruitful, prune my branches, let me bear fruit to thee. Without thee I can do nothing. Use then all the means of grace, and all the gracious means, and you will certainly grow in grace. And let every reader remember that if they cannot make the good seed, they can let it lie so exposed that the birds will carry it away—that if they cannot make the sun shine, they can make their sins rise and separate betwixt them and God—If they cannot make the seed grow, they can make the pestilential sin—If they cannot make the cleansing hail, they can make the putrifying transgression—If they cannot save themselves, they can destroy themselves. Let all therefore

look to him in whom help is to be found, he is continually giving that he took not away.

Means of Growth in Grace may be considered two ways, 1. Such as prevent evil. 2. Such as assist the increase of gracious dispositions. Preventatives are self-examination, watchfulness, and cutting off excrescences. Auxiliaries are deep humiliation, daily repentance, constant prayer, close and serious studying of the Bible, regular attendance upon GOSPEL *preaching*, where self-righteousness is entirely and openly scouted—where antinomian heresy is abhorred, but where the doctrines of Grace are warmly, experimentally, and practically insisted on.

If you would grow in grace, be earnest in prayer, don't fritter your time away allotted for private devotions, but apply with earnestness, *wrestle with him* for spiritual life, it is true genuine enthusiasm; it is being full of the spirit, the agonizing prayer of a pious man availeth much. Don't stop to argue the point, am I a righteous man? But go to a righteous man's work, and you will acquire the best evidence of being the character. The soul that prays hard and constant, may have great trouble, but is certainly growing. If you would grow in grace, let there be a good deal of Biblical reading; let the scriptures be carefully read, with meditation and prayer. You may get good by reading other books, but only in proportion as they have been framed from this. Other books will not make you grow if this be neglected. Be familiar with it. Jacob drank of this well and was comforted, go and do likewise. If you would grow in grace, *take heed what you hear*: let not your ears be tickled with fine sounds; attend that ministry which gets imperceptibly into your heart, and lays it open for your review. Regard not so much the abilities of a preacher, as his piety and soundness. Be particularly careful against all pharisaical or self-righteous principles, there can be nothing more offensive to the God of grace, than a sinner standing prating of his own righteousness; it is a smoke in his nostrils, it is as if a Jew were to offer a dog's neck. Be equally careful of all antinomian heresy; there can be nothing more hateful to the Holy God than turning his grace into lasciviousness; nothing worse than to live in sin that grace may abound. The one will make you grow wild, and if you get tainted with the other, you will not grow at all. Christ is your way, the truth, and the life. He stoops to your sinfulness and removes it. He extends his hand to the divine character and clears it, whilst the heart of your God and Father is opened for your salvation.

2. Let there be a thorough examination and watchfulness over the heart. So we act in our Gardens, we examine a favourite plant every day; we search if any thing near it contaminates it. If an insect feed upon it we destroy it. If any weeds spring up we pluck them away, we watch over it, if the cold blast come, we defend it; if

the burning heat threaten, we shade it. If the ground become hard around, we loosen it, that the tender fibres may shoot forth. If it be dry we water it. If any part wither or die, we cut it off and purge it, that it may thrive and be lovely. So let us cultivate our souls till Christ come into his garden, that our spices may flow out.

Let us do more than prevent evils, let us do good. "Celestial fruits on earthly ground by faith and hope may grow," Deep humiliation of heart, and abasement of the soul before God in penitential Sorrow—Daily and unequivocal repentance as in the sight of our holy Lord for every sin, even what are foolishly called "trifling offences," are great assistants to the growth of grace in the heart. Never close your eyes in sleep, if any thing lie upon your conscience, without finding the blood that cleanseth from sin (for without it there is no remission) manifested to the heart; or, at least sleep not till you have ventured your soul, unworthy as it is, upon the blood and righteousness, the atonement and merit of Christ. Never leave long accounts; settle every thing with your heavenly father every day. Look every night to Him that was lifted up that whosoever looketh may be saved. Looking and believing are one. Thus you will attain a holy tenderness of conscience, and pass the time of your sojourning here in salutary caution. *If we (practically) say we have no sin, we deceive ourselves; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Thus habitually committing your soul into his hands, you will find, notwithstanding your daily infirmities, you will grow in grace. *They looked unto him and were enlightened and their faces were not ashamed.* K. L.

Mr. Booth's Address to the Missionaries.

(concluded from page 272.)

I would therefore exhort you, my brethren, under your twofold character, as *christians*, and as *christian missionaries*. I would exhort, nay, I was going to say, I would *charge* you as christians; first, to take heed, habitual heed, solemn heed, to the state of religion in *your own souls*. My brethren, this is of vast importance. Carefully aim, in your family devotion, in your secret devotion, and in your public devotion, carefully aim at communion with God. Your souls will be ruined if you do not. There are, I fear, thousands and thousands of persons who have got an evangelical creed, who attend an evangelical ministry, and whose exterior conduct is far from being scandalous; that are in a poor dying state with regard to their *internal* character.

In your devotion, aim at that of which the apostle speaks, an *enter-*

ing into the holiest of all by the blood of Jesus. Aim at having your faith, your hope, your very hearts, enter into the most holy place. The very life of devotion consists in matters of that kind. All the real spirit and pleasure of devotion consists in having the heart near to God and God being near to the heart. There are thousands and thousands of those who hear the gospel, and profess the gospel, who never think of entering the holiest of all by the blood of Jesus, in devotion; they never think of *such* a drawing near to God. Ah my young friends, it is on your christian character, it is, if I may so call it, on the *pedestal* of your characters, as christians, that your characters as missionaries must stand.

You will be in a wretched case, if you be missionaries, and applauded as such, while you do not live near to God as Christians. Be careful, my brethren, as christians, be careful with regard to your conduct in the family, and in the world. Most of you are in the conjugal state. You have wives, you have children, you may have domestics: and I suppose you must have domestics, if it please God you arrive safe on the plains of Hindostan. Happy is it for such of you as are in the marriage state, that your partners in life, not, if I understand it right, not under the influence of strong persuasion, not under the influence, as I know of, of any persuasion; but from conviction in their own minds, agree cordially to accompany you; it is of great importance. Let those wives who conscientiously, and under the influence we hope of holy motives, so agree to accompany you; let *them* have your *first* regard with reference to those about you. And O that ye may, husbands and wives, have your hearts so engaged in the general design, as most cordially to support, comfort, and assist one another.

Your *children*. They are yet young, very young, not capable of moral instruction, at least I suppose not; let your conduct be such toward your growing offspring, as shall be an example to the poor Hindoos about you; an example of integrity, prudence, piety, benevolence, meekness, and so on. And so in every relation, in every branch of your conduct, aim, my brethren, as christians, to adorn the doctrine of God your saviour. It will not be by your *eloquence*—it will not be by your *learning*—it will not be by any *exteriors*, by any thing *superficial*, that does not reach the temper of the heart, that you can adorn the doctrine of God your Saviour; no, it must be by the exercise of such pious *dispositions*, and virtuous *tempers*, as the Hindoos can understand something of. They can form notions of integrity, benevolence, meekness and so on; and in this way seek to adorn the doctrine of your Lord and Saviour.

Time forbids my enlarging here, I therefore go on to the *second* character you bear, that of christian *missionaries*.

Now here, my brethren, first be very much in prayer, and in the use of every mean suitable to the end; to drink deeply into the

missionary, into the apostolic spirit; into the spirit of a genuine missionary. I do not exhort you to be assiduous to obtain apostolic gifts, apostolic powers. I do not exhort you to be ambitious of obtaining your exit under the sword of persecution, or any thing like martyrdom; but I exhort you, O that the Lord may help you, to aim at possessing, a large degree of an *apostolic spirit*; a large degree of such a disposition in your hearts, of such a temper in your souls, as agrees with those excellent characters the Apostles, and their brethren, the evangelists of old; as agrees with the precepts and the example of the great Prince of missionaries, and the great Apostle of our profession: this is of great importance. A missionary, without having habitually the *spirit* of a true missionary; without having that steady regard to the truths of the Gospel; to the tempers, the christian tempers of the heart; a steady zeal for God, and a compassion for immortal souls; without possessing spiritual-mindedness; without having his heart upon heavenly things, and performing the will of God; is but a poor character.

Secondly. With the strictest integrity, labour, when you possess a competent knowledge of the *language* in which the natives are to be taught; with the strictest integrity, with the most diligent care endeavour to make disciples to *CHRIST* and not to *yourselves*. There is great need of caution here my brethren. When you are enabled to speak in the language of an untutored Hindoo; to speak in that language so as to gain attention, so as to gain respect, an encreasing respect for your persons, and character, and your labours: the vanity of the human heart, and the pride and self-importance which are natural to us all, if you are not on your guard, will render you less careful to lay before them, what you consider Jesus Christ as deliberately meaning. You may preach, you may say something out of the scriptures, you may say a thousand things which a poor native may regard because *you* say it, when you have not bestowed that labour, when you have not acted with that conscientiousness that is necessary for you.

A translator of the scriptures into any language, who has not a *tender conscience*, as well as learning, may corrupt the fountain, in order to subserve some sentiments and practices of his own; and it has been much the same, with many of the roman catholic missionaries, except the history of their mission contain abominable falsehood. You have need here to watch. Honestly aim at making disciples to Christ; of having them rejoice in Christ's all-sufficiency; and of having them cordially submissive to Christ's authority. Let them know honestly, let them know frequently, that the *bible* is your religion; and that you are no farther concerned to have their approbation, than you have it in consistency with the truths of that blessed word.

Thirdly. Equally guard against the despondency of *discourage-*

ment and the pride of *success*. Equally guard, my brethren, I say, against the despondency of discouragement and the pride of success in your efforts. Do not imagine when you are capable of addressing the natives in their own language, if you have been addressing them from time to time, labouring with integrity, labouring with benevolence, praying from day to day that your ministry may be blessed; do not imagine, if you have not the evidence of blessed fruits attending your labours, that therefore there is nothing to be expected, *no good* to be expected. Consider how long, perhaps yourselves, and if not yourselves, thousands around you, have sat under a gospel ministry, been educated by godly parents, and yet have grown up to full maturity, perhaps been in the decline of life, some of them, whom the Lord hath at length called, before their consciences were awakened, before their hearts were at all renewed, before they had any heart for God.

Recollect the long time, if you find it needful to recollect any such thing, the long time through which that eminent missionary Mr. Brainerd laboured without seeing any fruit of his labours, and how afterwards he saw wonderful fruit. Recollect the labours of the moravian brethren in the inhospitable climate of Greenland, before they saw any success. Don't be hasty in giving up hope.

On the other hand; supposing you should have greater *success* than at present can be expected; take care lest the carnality of your hearts, lest the natural pride of your hearts, be blown into a flame, and endanger your own peace, endanger your own comfort, endanger your usefulness to others.—There's nothing, my young friends, which it appears to me a young man labouring in the word and doctrine, has more reason to fear, than the consequences with regard to himself, of great usefulness to others. Nothing of which he should be more afraid for himself, while he prays for success. Yes, success to his ministry may be a dagger to his own happiness; and it *will* be so, where there is not the grace of God in the heart, making him watchful. O that the Lord may keep you on the right hand and on the left. We are too often ready to *sacrifice to our own net, and burn incense to our own drag*, agreeable to the language of the prophet.

Lastly, Be careful to set an example of regular and due *obedience* to the laws of the country in which you may reside, and inculcate due subordination, and good order in civil society. You go out the subjects of one whose kingdom is not of this world. You go out to teach the poor pagans, *not* what is the best system of civil government, but to explain the *laws and government* of Christ. Guard then, against meddling with political affairs of the country; for the sake of the gospel, for the sake of your own character, for the sake of the general design, guard against every thing of that kind, and endeavour by your own *example*, in all things to instruct, as

well as by your own verbal addresses. To conclude. While you labour, while you are instant in season and out of season, as far as God shall give you opportunity, be much in prayer for the energy of the Holy Spirit to rest upon *your own* hearts. Your own souls are first to be considered. Never forget that. If you have the life of religion flourishing in your souls, according to the gifts which God has given you, you will not be bad missionaries. No man was ever remarkably defective as a pastor of a church, if he had spiritual gifts, qualifying him at all for such an office, while lively in his soul towards God. It is declension in godliness, or the entire want of godliness, that lies at the foundation of many things that are terribly evil among preachers of the gospel. Pray then, my friends, that the influences of the spirit of God may so abide upon your hearts, attending his truth, so influence your tempers, and your conduct, and so attend your ministerial labours, when capable of labouring among the poor natives, as to render you holy, happy, honourable, useful. O that this may be the case, and that you may have *the mark of the prize of your high calling*, much in your view; that you may have *the finishing of your course with joy*, constantly in view; that you may have the solemn engagement upon which you have entered previous to your coming to the metropolis, much in remembrance. The vows of God are upon you. You have devoted yourselves, not to the situation of an *hermit*; but you have devoted yourselves, to what is as contrary to the natural disposition of the human heart, as *that is* to modern practice among protestants.

May then those vows of God which were upon you, before I saw you, may those determinations which you have formed, and those exhortations which have been given you; be so recollected, and so operate upon your hearts and on your lives, that you may glorify God in your services, and in your sufferings, if you *must* suffer; (and you will have many things to try you, you may depend upon it,) so that Jesus Christ as your helper; Jesus Christ as having promised to be with his ministers to the end of the world, may be unspeakably precious to you. And may this congregation, may I myself, may my christian brethren in the ministry, and all that know you, being struck with the importance of your engagement, the honourableness of your engagement, and the arduousness of it, daily pray, earnestly pray; my brethren and friends pray for these our young brethren. They have need of your prayers much more than they see at present. I am confident they don't see half the difficulties with which they will meet. Pray for them, not only now, but daily. And may their prayers, with yours and mine mingle at the throne of grace, from time to time, and be heard and answered for Christ's sake, Amen.

Remarks on the Apocalyptical Churches.

III. PERGAMOS. IV. THYATIRA.

Pergamos or Pergamum lies about 60 miles north of Smyrna. Its great ornament was the royal library, which was said to contain 200, 000 volumes. It was the residence of the Attalic Kings, and metropolis of Hellespontic Mysia. The Membranæ Pergamenæ, or Parchment, was first invented there. Whilst History informs us it was the residence of the Attali, the Scriptures declare it was the "seat of Satan." No wonder that the "faithful Antipas" should suffer martyrdom at such a place. What an honour to his character that he dare attack the enemy in his very seat! Wherefore, though unknown in *history*, the divine Saviour, from his throne, makes mention of his servant, and enrols him among his worthies. But the church at Pergamos is gone. Sin! Nicolaitan sin hath ruined it. The Cathedral is buried in rubbish. Santa Sophia is become a Turkish Mosque and daily prophaned with the blasphemies of Mahomet; one edifice for christian worship only remaineth, and there are about 12 families who call themselves christians, who are abject slaves to the Turks.

Thyatira lies about 48 miles south east of Pergamos. It was situated on a fruitful plain 18 miles broad, covered with grain and plantations, and called by the Turks *Akissat* from the quantity of white marble found there. But he, *whose eyes are as a flame of fire, and whose feet are like pure brass*, could not endure her pollutions, and therefore her glory is departed. There are a few remarkable inscriptions upon marble, which are all that is left of her former splendour. Not a vestige of any place of christian worship can be found. The present houses are mere huts, built of earth and turf dried in the sun, and there are 8 Mosques to the honour of Mahomet. Thyatira is renowned in History for the piety and infamy of two females. Lydia, whose heart the Lord opened: and Helena, the concubine of Simon Magus. (probably the Jezebel mentioned in *Rev. ii, 20.*)

As the sins of Pergamos and Thyatira are of a similar description, we have placed them together in our remarks. They are charged with fornication and eating at idolatrous feasts; which the Apostles had expressly forbidden. These feasts were revels of the most debauched kind. Public prostitution at those seasons was considered as a kind of virtue. The Nicolaitans taught the doctrine of Balaam, and their names signify a conqueror, only in different languages. There is no certain evidence that Nicolas the deacon was the author of this sect. Simon Magus, after the thunder of the Apostle's short lecture had subsided, renewed his enmity, and with his Helena,

warmly opposed the Apostles; broaching the impure doctrine of the Gnostics and Nicolaitans.

There appears a strong resemblance in the sentiments of those people to our modern antinomians. They were under no law, and of course could not sin. Male and female particularly objected to the law of Moses, and used as our modern antinomians do, strange epithets concerning it. There appears very little difference in the practice of the antinomians of our own time, excepting that of eating things offered unto idols : but if there were feasts of that kind now celebrated, you would doubtless see them act their part with oriental exactness. Those of Thyatira called themselves Gnostics, because they took upon themselves to know and teach more than others. *They* were the knowing ones. And have not the present race of antinomians called themselves the discerning few? Have they not claimed the power of judging as Gnostics, as if *they* alone possessed a spirit of discernment between truth and error? They have collected, as in a focus, the knowledge of the Supreme Being. But the likeness is no less correct in the disposition to fornication and adultery. Here they approximate to an exactness not to be disputed. There have been awful instances of Professors falling into other sins, but of all snares, this has been the most fatal. Many a strong man has been slain by her. Drunkenness has slain its thousands, but Fornication its tens of thousands. The one leads to the solitary cell of a pot-house, but the steps of the other take hold on hell. What destroyed the Sechemites? *Shall they deal with our sister as with an harlot?* What slew 24,000 Israelites in one day in the plains of Moab? Not Balak, not Balaam, he was constrained to bless. But by his wicked counsel, he taught Balak *to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.* What destroyed 40,000 Israelites in two days, and 25,000 Benjamites in one day, and thus sacrificed 65,000 souls in three days? The answer is, *Fornication!* What reduced the man that could carry away the gates of Gaza, to appear bound for the amusement of his enemies at an idolatrous feast? What stained the character of the man after God's own heart? What cast a shade over the glories of Solomon, and consigned him to the unknown world with such a character that his best friends can scarcely tell where he is gone? Even *him* did outlandish women cause to sin. Where is Babylon? She stood till Belshazzar's *Harlots* defiled the sacred vessels of God's holy temple. *Then*, that same hour, it was written in unknown, but fatal characters, *Thou art weighed in the balance, and found wanting.* Where are the cities of the plain? Where the churches of Asia? What do you hear pleasant of Corinth after the detail of the incestuous person? What is Corinth now in a religious view? What destroyed Hannibal's army that could weather the Alps? What bound up the energies of a Cæsar? What

overpowered the warlike Antony? What has degraded the character of Princes, and made Orators speechless? Have not all these fallen—fallen through the sin that ruined Pergamos and Thyatira? The same sins, in all ages, will produce the same effects. *Let him that hath ears to hear, hear what the Spirit saith unto the Churches; for they are ruled by him that searcheth the heart and trieth the reins, and they shall receive according to their works.*

On Reproof.

As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear. Prov. xxv, 12.

The duties of Christians to each other are various, and more especially of such as are members of the same christian church. Without any design to diminish the importance of others, allow me to call the attention of my brethren to that branch of christian love that is to be manifested in dispensing occasional reproof. The duty itself supposes that we are in a state of imperfection and liable to err, and it is one of the great benefits of the social order of evangelical churches to make a provision against it. And to neglect, or find fault with such an institution, is a degree of rebellion against our sovereign, and a practical inattention to the welfare of our brethren and the prosperity of religion. It may also be safely asserted that he who is disaffected to this ordinance, and dislikes reproof, gives too much reason to suspect his sincerity when he prays that God would *search and try him, and know his thoughts and his heart*; since reproof is one of those means of discovery, by which He is pleased to reveal to us our errors, and bring home our follies to our hearts. But those who profit by this exercise of christian friendship, when exercised towards them by others, may be considered as in some degree prepared to exercise it *profitably* themselves, when proper occasion shall occur.

Parents and Masters, who preside in families, Ministers in preaching the Gospel, and pastors of Churches, are, and so ought all to be, reprovers in their places. But that of which I now treat is occasional reproof, which belongs to the brethren in their social state. *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil.* It is indeed desirable that the reprovcr be a *righteous* man, not only by profession, but also in deed and in truth. Men of doubtful character, or sullied reputation, rarely do good by reproving. The snuffers of the sanctuary were to be of pure gold. Our blessed Master clearly shews how indecorously reproof must flow from the lips of such persons; *and why beholdest thou the mote which is in thy brother's eye, but considerest not the beam*

which is in thine own eye? And is not this the case when the slothful reproves his wasteful and extravagant brother? (*Prov. xviii, 9.*) And in many other instances, the old proverb recurs to every reflecting mind, *Physician heal thyself*. It may also be observed that none but a righteous man is likely to undertake this work on proper principles, or engage in it in a proper spirit. Yet we should always pay more regard to the matter, than to the character or manner of the reprover. For He who caused the dumbass to speak and reprove the madness of the prophet, may in his wise and good providence, to humble us the more, send a wicked man to reprove us. And in such cases, if we be really guilty, we ought to avail ourselves of the reproof by repentance and reformation: and if innocent of the charge, we may improve it in grateful thankfulness to God for his grace; and in the exercise both of caution and fervent prayer to Him, to cleanse us both from secret and presumptuous sins. An established believer, and a truly learned disciple of Jesus turns all events to his Master's honour and his own advantage.

There are many verbal expressions of love to our brethren beside this, not only are we to pray much for them, to speak to them in friendship and affection, to speak of them with tenderness and respect: but we may have often occasion to admonish and exhort them to diligence, industry, perseverance, and patient continuance in well doing. That which is the peculiar object of reproof is called sin, transgression, being overtaken in a fault. See *Lev. xix, 17. Matt. xviii, 15. Gal. vi, 1. 1 Thess. v, 14*. It must be something against the word of God, and prohibited by it.

As the citizen of zion is no detractor, nor evil doer, so neither will he hastily or lightly take up a report against his brother, *Psal. xv*. Common reports against religious characters often originate in malice and misrepresentation. When such are heard, we should not circulate the report, but fully enquire into it; and if true, labour to bring the person to repentance, and if false to contradict it. Those who circulate scandalous reports, without enquiry, cannot be concerned for the real welfare of their Master's cause. I scarcely ever knew persons, when enquired of concerning what they were innocent of, but were ready to give satisfaction and clear up their innocence; nor do I know of an instance in which the person accused refused this, having neither grace to confess, nor impudence enough totally to deny, that did not eventually give ample proof of guilt. Those who have *left off to be wise and do good*, are generally left of God to proceed from evil to worse, and *flatter themselves in their own eyes till their iniquity be found hateful*. *Psal. xxxvi. 2*.

In giving reproof it is requisite—First, That we labour to mortify and lay aside all anger and irascible passions, unreasonable jealousy and revenge. Secondly, put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffer-

ing, and forbearance. Thirdly, gird ourselves with sacred armour from the directions and examples recorded in the word of God.

But one great matter yet remains to be considered, namely, How reproof is, and ought to be received, so as to satisfy our brethren, profit our own souls, and bring honour to our God and Saviour.

First, We should attend to the matter of it, whether that for which we are reprov'd be true or false. And if our consciences have any light from the word, they will either excuse or accuse, acquit or condemn us, as the fact shall be. For nothing that is good in us, nay nothing but corrupt affections, pride, and passion, can either stifle or withstand a just reproof, or prevent our hearts from yielding to it. Now,

1. The fact may be true, and yet the thing not evil, but what is our duty to practice. Elias sharply reprov'd David for his enquiries, 1 Sam. xvii, and David mildly replied, *is there not a cause?* Peter began to rebuke our Lord for speaking of the doctrine of the cross, *Matt.* xvi. 21. In such cases we must not be offended, but explain, clear up the matter, and improve the trial to salutary purposes and holy ends.

2. We may be reprov'd for what is false, as to the fact. In this case let us not fly in a passion, nor suffer ourselves to be transported into folly. Consider under what circumstances it is now brought forward. If the reprover took it up through mistake or ignorance, we should not only pity but more fully inform him. If he brought it forward from public report, we should be thankful to him for bringing it to our ears; take christian methods to vindicate our character, when the credit of religion requires it, and live down the reproach of it. This is no hard matter to an upright man. It is easier to live down the reproach of the greatest sin, falsely charged on us, than to live a day under the guilt of the least. If it respects something which our inadvertence has given occasion to, and is misconstrued, it should teach us more circumspection for the future. In short, in every case, in which we have reason to conclude our reprover acted from love, we should be thankful to him, and return the kindness. And if we have the clearest conviction of innocence, we may improve every such reproof to good purposes. Perhaps the reproof may bring to remembrance some secret evil, unrepented of. In such cases, we shall have reason to be penitent and thankful, and admire the goodness of God, who suffered us to be reprov'd for what the shield of innocence covers, to bring us to repentance for what our own folly and depravity concealed.

3. But when the subject about which we are reprov'd is matter of fact, whether it be about such things as through ignorance, conformity to the worldly customs and manners of the age, we have blamefully lived in, or something very scandalous and pernicious, we ought to receive it as a proof of his love; to put out all evil counsellors; to

humble ourselves in the dust for it; to repent truly of it; to seek for mercy to forgive us, and for Grace to enable us to put it quite away, and fortify our Spirits against it for the future. Gratitude and contrition, love to the reprovcr, and caution and watchfulness will be the fruits of receiving reproof aright.

To induce us to receive reproof in such a spirit, let us recollect, that without clear evidence to the contrary, we should consider reproof as the special fruit of holy love; *Prov. xxvii. 6.* and that every member of a congregational church comes under express and positive obligation, at their first reception, to give and receive reproof; for many are now in heaven whose first steps of retreat from the broad way, were brought about by means of faithful reproof. Let us live in the daily mortification of those evil dispositions which misconstrue and abuse reproof; *Prov. ix. 7, 8.* remembering whatever be the intention of our reprovcr, the reproof is an appointment of God for our good; and if we are not bettered, we make ourselves much worse, *Prov. xxix. 1. 1 Sam. ii, 25. 2 Chron. xxxvi. 16—21. 2.* Let us therefore be much conversant in those reproofs contained in the word of God, and not only give our reproving brother a calm and patient hearing, but betake ourselves to the word of God, and renew our acquaintance with it upon the subject on which we are reprovcd, living under a constant sense of our weakness and liableness to err while in this world; in which God hath appointed that a christian overtaken in a fault, should be restored by the affectionate reproof of his brethren.

LEUCONOMOS.

My Soul and my Saviour.

Behold thy king cometh unto thee——He comes, as often as his word is preached. Ah! oughtest thou not rather to repair to him, on whose grace thou art every moment dependant? But if thy Saviour had waited for thee to seek to him first, thou hadst perished everlastingly. To prevent this, thy Redeemer hastens to thy help in his blessed gospel, he runs to thee, and bestows his richest mercy. Like an affectionate bridegroom he comes to disclose the affections of his heart; no shepherd ever cherished the bereaved lamb with tenderness equal to that with which thy Saviour administers to thy heart the consolations of his grace. So comes thy Saviour as the parent bird expanding her wings for the protection of her callow brood. As the physician of Gilead he comes to administer to thee that heavenly balm which was collected from his mortal wounds. Surely, my soul, thou shouldst be cheerful in the presence of the heavenly guest. He brings with him the light of heaven to dispel thy darkness. He is the life and will wrench thee from the

hold of death. With him comes joy, to cheer thee in thy heaviest hours. He comes thy protector, and as a wall of fire, he will compass thee about, that no enemy shall wound thee to thy hurt. Heaven as it were, comes with him, and its blessedness accompanies his manifestations.

Oughtest thou not to leap for joy, on receiving the intelligence, *Behold thy king cometh unto thee?* O my Saviour, my God, my King, even so, come Lord Jesus. Well may the news fill thee with astonishment! Who is this heavenly visitor? and what art thou! He is the holiest of the holy, but thou art guilty and vile. He is altogether lovely, but see how loathsome sin hath made thee! He is rich, but how poor art thou! He is ALL, thou art nothing. O my Saviour, *whence is this, that my Lord cometh unto me?* Ah Lord! *I am not worthy that thou shouldst come under my roof.*—He comes to thee, my soul, not to angels, for they need no pardon, not to devils, for he has not redeemed them. He comes to thee, with all his heavenly treasures, because he is resolved to be wholly thine. Come then, thou blessed Jesus, for nothing short of thee can satisfy my large desires.

W. H. R.

Females exhorted to aid Missionary exertions.

“And here let me remind *Females* how much they owe in Society to the diffusion of gospel light, and let me thereby attempt to stimulate *them* to employ their influence in diffusing its healing beams. Could you behold the cruel slavery of your own sex in Heathen nations, I should scarcely need any other argument with *you*. When a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears,—“I wish to God, Father, I wish to God, that my mother had by my death prevented the distress I endure, and have yet to endure as long as I live. Consider, Father, our deplorable condition. Our husbands go to hunt; and trouble themselves no farther. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden: we return with the burden of our children; and, though tired with a long march, are not permitted to sleep; but must labour the whole night, in grinding maize to make chica for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we shew to our female children equal to that of relieving them from such oppres-

sion, more bitter a thousand times than death? I say again, would to God that my mother had put *me* under ground the moment I was born!" The preacher goes on, "Observe, this was not a peculiar case, but a national custom. Ah, how remote from that which the benevolent and sympathizing genius of the gospel, we would introduce among them, recommends!—Look again at another national custom which to this day brings a widow, after having just closed the eyes of her husband, to be burnt to ashes at his funeral!—30,000 say some, 50,000 say others, of such victims perish annually in the East Indies." *CECIL'S Sermon.*

Anecdote of Lord Bacon.

When the French ambassador visited the illustrious BACON in his last illness, and found him in bed with the curtains drawn, he addressed this fulsome compliment to him: "You are like the angels, of whom we hear and read much, but have not the pleasure of seeing them."—The reply was the sentiment of a philosopher, and language not unworthy of a Christian—"If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

Anecdote and Saying of Dr. Gill.

When Dr. Gill first wrote against Dr. Taylor, some friends of the latter called on the former, and dissuaded him from going on; urging, among other things, that Gill would lose the esteem, and of course, subscriptions, of some wealthy persons who were Taylor's friends. 'Do not tell me of losing,' said Gill; 'I value nothing in comparison of gospel truths. I am not afraid to be poor.'

'Let it be observed, that Christ's active obedience to the law for us, and in our room and stead, does not exempt us from personal obedience to it; any more than his sufferings and death exempt us from a corporal death, or suffering for his sake. It is true, indeed we do not suffer and die, in the sense he did; to satisfy justice and atone for sin: so neither do we yield obedience to the law, in order to obtain eternal life by it. By Christ's obedience for us, we are exempted from obedience to the law, in this sense; but not from obedience to it, as a rule of walk and conversation, by which we may glorify God, and express our thankfulness to him for his abundant mercies.'

Obituary.

REV. THOMAS WILLIAMS.

The Subject of the present article will doubtless be recollected by many, from the circumstance of his having applied to the different dissenting congregations in town and country for assistance while building the meeting-house at Eastcombs. Mr. Thomas Williams was born in the city of Norwich in the year 1757. When he was about 17-years of age he received his first religious impressions under a sermon preached by the Rev. Mr. Glasscot, an excellent preacher, then in the connection of the late pious and very worthy Lady Huntingdon. After some time, the people in that connection judging that Mr. Williams had ministerial gifts, he was admitted into her Ladyship's college at Trevecca, where he continued the usual time, and was afterwards employed as an itinerant preacher among her societies, till 1784; when being convinced it was his duty to submit to the ordinance of baptism according to the original mode of administration, he was baptized by Mr. Booker, of Wevelsfield, and joined the church there. Immediately after, he had an invitation from a baptist church at Smarden, in Kent, where he continued about 13 months, and was made useful to the conversion of many souls. After this he had a call from the baptist church at Ogden, in Lancashire, which he accepted and was ordained, Nov. 1, 1786. Mr. Crabtree, of Bradford in Yorkshire, gave the charge from 1 *Timothy*, iv, 6. Mr. Ashworth preached to the people from *Philippians* 1, 27. He continued there

till the year 1788, when he removed to Dudley, in Worcester-shire, in consequence of receiving an invitation from the baptist church in that town. He was married in the year 1789. Mrs. Williams was a member of the baptist church at Dudley, and survives to lament his loss. After having resided there about 7 years, and seeing no probability of much usefulness there, he removed to Westmancoat, near Tewkesbury, in Gloucestershire. While there, he was called in providence to exchange with the late Mr. Winter of Painswick. During the week he preached at Stroud and several adjacent places, at which time he received many invitations to pay them another visit, which he did soon after. A few christian friends prevailed upon him to go and preach at Eastcombs on June 4, 1799. Great numbers came to hear him, and were very solicitous for him to come again; which he repeatedly did, and it pleased God to impress the minds of many with their lost condition. At length, they requested that he would come and dwell among them, and from the prospect of usefulness, (not being happy with the people at Westmancoat) he complied with their earnest solicitations. After a trial of near six months, such were the multitudes that came to hear, that it was thought absolutely necessary to erect a House for their assembling to worship God. This was meditated on with much anxiety. As soon as the intention was suggested, many respectable friends of different congregations, offered to assist with money, and that very generously; and the Clothiers

in that Neighbourhood, who never intended to go to the place themselves, gave liberally, for the sake of civilizing and moralizing the people who worked for them. The foundation of the present meeting house was laid the 22nd of May, 1800; it is about 46 feet by 20, within, having three large galleries.

The church at his decease consisted of 54 members, and the congregation about 500. There were a considerable number waiting for an opportunity to follow their Lord, who have since been added.

Mr. Williams usually preached six times a week, four times in the meeting house, and the rest in neighbouring villages; and it is generally believed he died a martyr in his Master's cause, being worn out with the great exertions he made in travelling thro' the country, (mostly on foot) to collect money for building a house for God, with much anxiety of mind, and preaching very frequently both at home and abroad. For the last 5 years he was subject to pain and sickness in the stomach. On February 19, 1805, he was seized with a violent vomiting of blood, three or four times successively in the same day, when his family and friends expected him to die in a short time; but the Lord was better to them than their fears, for he had a good night's rest, and the next morning was so far revived as to be able to preach a short sermon, being fast day. This made him ill for the rest of the day, on the morrow he was somewhat better, but on the 23rd of the same month he experienced a return of the disorder. A Physician was sent for, who pronounced his case dangerous, saying that a blood vessel was ruptured. To make use of Mr. Williams's own words on this occasion, "it was a

blessed affliction, because of the sweet manifestations of divine love to his Soul." One night, in particular, he could not sleep, his Soul was so full of Joy. His wife considered it as a presage of his speedy dissolution; but it pleased his Lord to restore him, and in six weeks he was enabled to begin his labours again. But since that affliction he never regained his former strength. About 5 or 6 months after his recovery he had a paralytic stroke, which a little affected his speech; which, though not very evident to others, was painful to himself. Yet in other respects he was much better till the latter end of November, when on the Lord's-day morning he preached from 2 Cor. iii, 18; intending to conclude the subject in the afternoon. But he went thro' the first service with great difficulty, became much worse, and about the middle of December fell into a lethargic sleep from Tuesday till Friday morning, only opening his eyes at intervals for a moment or two, when spoken to; and when any asked him how he did, he would say, "Just at home," or "almost at heaven." Once he said, "I shall soon join the blessed spirits above, who are singing the high praises of Christ, I long to be gone,

Come death and some celestial band,
And bear my soul away."

To all appearance, he was nearly gone then, but his family and friends could not give him up. They therefore held a meeting for prayer on Thursday night, when numbers of the people attended, and many fervent petitions were offered up, which the Lord heard and answered. At 3 o'clock next morning he awoke out of his sleep much better, continued to gain a little strength, and on the 3rd of January, was a-

ble to go into the meeting and bury a corpse. On the Lord's day following, after the afternoon service, he spoke at the interment of a member of the church, and told the people, if he were no worse, he intended to improve the providence by preaching a short sermon the next Lord's-day. But the Lord had otherwise designed. He was not so well then as he had been, having a dull pain in his head, which had been removed before by a blister; but on applying the same again, it answered no purpose. He said the pain was nothing but what he could well bear and walk about with. During his illness he felt a peculiar sweetness in those words, *Having a desire to depart and to be with Christ, which is far better; and I know in whom I have believed, &c.* On Friday morning as he lay in bed, his wife looking on him, thought he appeared worse, and asked him if he was not so; he replied, "not that he knew of, the pain was not quite removed," and added, "that he had been meditating on death, and thought it at no very great distance; the nearer the better, for he longed to be gone." He blessed the Lord that he should die in the cause of Christ, and prayed that he might not outlive his usefulness. The conversation continued for some time, he afterwards came down stairs, ate his breakfast as well as usual, and also his dinner; but in about half an hour after, he had another paralytic stroke, which took away his speech; on which his wife said to him, "it is your heavenly Father," to this he signified his assent. She then asked him how his mind was? to which he lifted up his hand as a token of his being happy, in a few minutes, he had another stroke, and about 2 o'clock next morning his triumph-

ant spirit took its flight to receive the plaudit of, *Well done good and faithful servant, enter thou into the joy of thy Lord.*

He was interred in a vault in the meeting house. Mr. Winterbotham, of Shortwood, delivered an excellent and appropriate discourse upon the occasion, from 1 Cor. iv, 14, 15. and Mr. Williams, of Kingstanley spoke at the interment.

It might be truly said respecting Mr. Williams that he was a man of a noble, active spirit, his great delight and excellency lay in preaching for the conviction and awakening of sinners, in which God wonderfully blessed him, being made useful to numbers, both in his stated and occasional labours; and when confined to his bed, he particularly desired several of his unconverted neighbours to be called in, that he might speak to them concerning their immortal souls; observing that a word dropt from the lips of a dying man might leave a lasting impression on their minds. He very affectionately addressed himself to a female attendant, reminding her of the privileges she enjoyed of attending the public means of grace, and the awful consequences of dying without an interest in Christ, from under the sound of the gospel. He told her he loved her soul, and that he hoped there would not be a separation at the great and last day, and the Lord was pleased to bless it to the conversion of her soul, and she now stands an honourable member of the church. It was none of the least of his qualifications for the ministerial work, that he knew how to behave himself in the church of Christ in regard to that discipline which is so necessary to christian societies. Whenever under the painful necessity of giving

reproof, it was done with the greatest tenderness and affection, and in the spirit of meekness and love. He used every effort to cultivate peace and brotherly affection, in that church which, under God, he had been the means of planting. As a spiritual father, he loved them, prayed for, and pitied them, in all their afflictions; in fact, he wept with them that wept, and rejoiced with them that rejoiced. His zeal for the glory of God and the good of souls carried him thro' every difficulty, he laboured in season and out of season; his preaching was plain, familiar, and affectionate; he would in the most affecting language invite poor sinners to Christ, and he not only laboured in the pulpit, but took every opportunity to speak for God, and warn the sinner. He was faithful in telling his neighbours and all around him, the awful state they were in when out of Christ, adding that if they knew the enjoyment a christian had in a moment of communion with God, they would gladly leave the service of the devil and enlist in the cause of the Redeemer. He sincerely loved the poor, and sympathized with them in their distress, and often said his soul pitied them that were unconverted, as having so much misery here, and no well grounded hope of being delivered from eternal misery hereafter: he used every possible means to bring them under the word, and provided comfortable accommodations for them to sit and hear. He left the church in the greatest peace among themselves and in a prosperous condition.

9000—0000

Mrs. ESTHER DANDO.

When a child she was of a sprightly disposition, quick to learn, and possessed of a strong memory to retain. Her first serious impression that was prevailing and abiding, was about the age of 21, soon after she was first married.* She had before experienced many strong convictions and some comfortable drawings; but they were always stifled, or the soft principle succeeded by a legal self-righteous spirit. Being of high church sentiments, she thought true religion was confined to the establishment, and like many before her, she despised others: for she was honest and serious according to her views. She kept her weeks-preparation book, read it much, and abstained from meat some days before receiving the sacrament; making a point also of attending only the ministry of those clergymen who were most moral. She could scarcely think there could be salvation out of the established church, for she thought and often expressed herself, "How can it be possible that shoe-makers, weavers, butchers, captains of ships, &c. can know the way of salvation, not having had a university education? No, no, I won't believe it!" However, she had at this time a valuable friend, a serious good woman, Mrs. Brabham, who being on very intimate terms with her, earnestly wished to bring her under the gospel. Captain Joss being then newly arrived at Bristol, Mrs. B. invited her to come to the tabernacle to hear a captain of a ship preach. "No," replied she, "don't tell me of your tabernacles, and captains, and tradesmen; I can't

* Her name then was Shipway, and it was to her, on her Baptism afterwards, that the late Mr. Winter addressed the Letters mentioned by Mr. Jay in his life of Mr. Winter; there printed by mistake Mr. Shipway.

bear them." "My dear Mrs. S." said Mrs. B. "have you not often expressed your love to me as a friend, tho' you don't love my religion? So then, from mere friendship let me beg of you to go once with me and hear." "I do love you as a friend," replied Mrs. S. "but I can't bear the thought of being seen at your conventicles! I would not have it be known, on any account, that I had been at your tabernacle!" Mrs. B. perceived she had gained a little ground, and therefore added "I am not going to make you a methodist, but as a friend I must intreat, nay I will not be denied, you will go with me next evening; and you need not fear being noticed on a week evening." Mrs. B. obtained her wish thus far. But with what fear did Mrs. S. accompany her in the way, looking about at every turning to see if any observed her! On their arrival at the place, it was full, so that they could not get within hearing. However, being so near, Mrs. S. obtained a pretty full glance at the tabernacle, and of the people there assembled. She was struck with the respectability of its appearance, and instead of being *observed* became the *Observer* of many respectable persons and stiff church people then in the place, who till then, she had thought would have disdained to come near the polluted spot! Her prejudice was now broken down, and she concluded she had been unreasonable in her censure and hatred of a people who now commanded her respect. She therefore determined to come with her friend the next sunday morning early. She did so, and being seated, even before the worship commenced, her heart began to feel. Her own expressions will best illustrate this. Looking especially

at the more serious part of the congregation, she thought in her meditation, "Are these the people I have maintained such prejudice and hatred against, and loaded with all manner of reproach? These are the people of God, the saints of the Most High! Will not a holy God resent those foul aspersions I have cast upon his favourites? can he ever forgive such daring affronts? I feel such a reverence for them I could now bow down at their feet and ask forgiveness of each of them, as well as of God, whose servants they are." The hand of God was in this soliloquy, which proved a wonderful preparation for what followed. Mr. Joss was led to treat of the deep depravity of the human heart, and to shew the spite and enmity there was in it against the people and ways of God. She was sitting as a poor trembling criminal before the worship began, as not worthy to look the people of God in the face: but how were her fears aggravated when this fresh conviction came from the minister and darted upon her mind like lightning from heaven! She now lamented and wept secretly, saying, "what shall I do? O what shall I do? I did think Mrs. B. had been a real friend, but I see how it is; she being one of the Lord's people, and knowing my bitter enmity, she, and Mrs. Ashbourn have been to this great man of God and told him of all my spite, and malice, and hard speeches, against the saints and against this place! What shall I do? What shall I do?" Her fears ran so high that she trembled for what would be the conclusion, thinking she might be detained and brought before the minister. When she obtained a merciful escape, as she thought, she accused Mrs. B.

with a breach of friendship, in forming a conspiracy with Mrs. Ashbourn to go and tell this messenger from God about all her wickedness and spite against his people and his ways. But how was she surprized and astonished—it was almost like life from the dead to her—when they assured her they had not spoken a word about her. Soon after this the Lord was pleased to manifest his pardoning mercy to her soul, and she was enabled to walk in the light of his countenance.

She had been married about two years before this change; and being now called and her husband left, it made a division between them. He could not help shewing his spite to her, as she had formerly done to good people at large. By this opposition her path was sometimes made very rugged, altho' they had no family. This opposition, however, drove her to the Lord, and the use of the means of grace, altho' she ran great hazard of her husband's high resentment. But she had very great love and regard for him, and did every thing in her power to make him comfortable. She pitied and prayed for him, and could not help sympathizing with him in his hard lot, as she used to say in pleasantry, that he should have a young wife, whom he dearly loved, so soon spoiled (as he might think) with her religion.

Mercifully preserved from outward sin in her life and conversation, she yet lived under a deep sense of her spiritual poverty, sinfulness and depravity; which at times brought on great distress, and led her almost to the borders of despair. But in general the Lord dealt kindly and tenderly with her. In one of these low dejected frames she obtained great relief on reading, in Stafford's

Sermons, a quotation from Hervey's dialogues, in a note, "But there is a Righteousness, blessed be divine grace, spotlessly pure, and consummately excellent; a Righteousness which answers all that the Creator requires, and supplies all that the creature needs." "On this occasion," she said, "I was enabled to embrace Christ as *my righteousness and strength*. Never was a more effectual balm applied to a wound, or cordial to drooping spirits, than these words proved to my soul." Many instances subsequently manifested her steady faith, and firm reliance on, and union with Christ. Blessed with a retentive memory, with what soft and pleasing eloquence would she repeat hymns and devotional poetry, especially a lyric of Dr. Watts's intitled "converse with Christ;" modestly and unaffectedly appropriating the sentiments it expresses. Her second husband writes, "In our pleasing excursions in the fields, she has many times repeated it at my request, and her manner, at every fresh rehearsal, made the tear rise in my eye. In these instances, and many others, she was truly an *helper of my joy*. He adds, "While I make mention of her faith unfeigned, being built on the *sure foundation*, disclaiming all dependance on her own righteousness, (the deficiencies and defilements of which she would often lament) I record with pleasure that out of a *feeling love* she had to Christ, as her redeeming Lord and justifying righteousness, she abounded in every good work; as a numerous family, branched out into several connections, can witness. The religious people, of every denomination in Bristol, well remember her aid in contributing to their many benevolent institutions; and, till very lately, her

manual exertions on their behalf, (like Dorcas) making garments for some of the schools. But her chief excellence lay in visiting the poor, especially those relieved by an institution called the Misericordia, and the lying-in charity. To her unassuming benevolence and pious zeal on these occasions, a numerous class spontaneously and unaffectedly bear their testimony. On a small scale, in a humble measure, the commendations of the *virtuous woman*, *Prov.* xxxi, might be applied, but I only claim the concluding sentence, *let her own works praise her in the gates.*

"The concluding scene was briefly this. On Lord's day morning, May 14th, she received the Lord's supper at the tabernacle. In the afternoon at tea, she read the account of Mr. Gummersal, contained in the evangelical magazine, (who after reading with his family, repeated *Matt.* xxiv, 44—said he hoped it would be so with him—retired to bed—soon after said to his wife, 'my dear I feel something like a spasm,' and, reclining his head on her bosom, silently passed away.) We then, as usual went to Broad street. In the midst of worship it began to lighten a few vivid flashes. This rarely failed to agitate her spirits, and fearing a heavy storm was coming on, as soon as the congregation were dismissed, she appeared rather in a flutter. No coach being on the stand, I persuaded her to compose herself and not be in haste, and she walked tolerably well till within 60 or 80 yards of our door, when she bore heavy on my arm, said 'I am faint,' stopped, and audibly addressed Jesus. Our servants now came to her assistance, and on arriving in the house, she said 'sofa, sofa,' we sat her on the sofa;

she said, 'fan,' we gave place for air and fanned her. With our help she gathered up her feet on the sofa, like Jacob. Pillows being placed for her support, I asked if she could speak, but received no answer; I enquired if she knew me, an attendant said she faltered out 'yes.' This was her last word, and like Mr. G. of whom we read 3 hours before, she silently passed away! It was the 66th year of her age."

This narrative suggests many important reflections; our limits permit us only to select a few.

1. The example of Mrs. B. is worthy the imitation of every christian, and sanctioned by the practice of the first disciples of our Lord, *John* i, 41—46. let every believing reader go and do likewise.

2. Worshipping assemblies should be serious and devout in their very appearance. The undevotional aspect which some assume in the house of God, produces an effect on spectators very far from reverence or respect. 3. Whatever method may be taken to relieve a true penitent, or to produce a holy walk to the glory of God; *the one thing needful* for such purposes can only be found in the justifying righteousness of Christ. This supplies the *great want* of a sinner, and turns him to God unreservedly, with all his heart, and soul, and confidence; and thus becomes the vital spring of a holy life. Wicked persons, thro' their sensuality and self-righteousness, may abuse the notion *they* have of this grace; but the gracious soul, like Mrs. D, is thereby led to *feel* sin to be the worst of evils, full of misery and degradation—to hate, abhor, and watch against it. Every one living on Christ by faith, and rejoicing in his righteousness and strength, will thus glorify God in

a holy and benevolent walk. If any one professes to follow Christ, and has no such evidence in a life of conformity to his precepts, we may say, "behold a cheat." *By their fruits ye shall know them.*

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MRS. SARAH BENNING.

Wednesday, April 26, died at Tring, in Hertfordshire, aged 96 years, Mrs. Sarah Benning. She was born the year before George the first came to the throne, was baptized when about 26 years of age, and was a highly respected member of the baptist church of Christ meeting at New Mill, near Tring, * for about 70 years. In all this long period she was commendable for plainness, neatness, economy, frugality, temperance, and genuine piety; her place was regularly filled in the house of God which she loved, until quite worn out with age, she came to the grave as a shock of corn cometh

in its season. Her remains were deposited in the burying ground at New Mill the Lord's day following, after a sermon had been delivered on the occasion by Mr. Clement, from *Job viii, 1. Is there not an appointed time (warfare) to man upon earth? are not his days also like the days of an hireling?*

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FIVE MEMBERS

OF THE CHURCH IN DEAN STREET.

To the Editor of the Baptist Magazine.

Dear Sir,

What I have to impart is of a painful nature; it is for the obituary. It has pleased the all-wise God to remove by death in the course of one year, five valuable members from the church in which I have for a considerable time had the undeserved honour of presiding as pastor.

1. On May 5, 1808. MR. THOMAS SMITH senior, of Hounds-

* Our worthy correspondent has favoured us with the following particulars relative to this church. In the early part of Mrs. Benning's religious profession the Congregation was very small, rarely exceeding 20 people; and even these dwindled away, so that the place was shut up, and the grass grew upon the unoccupied way. But afterwards 15 persons were added to them, and they were formed into a regular church, with proper officers, by Mr. Medley. Subsequent to this many additions took place under the ministry of Mr. King. He was succeeded by Mr. Blaine, (a member of Mr. Magowan's, Devonshire Square,) whose ministerial labours commenced and closed at New Mill. He was greatly beloved, and many were added under his ministry. Our correspondent "heard him deliver his first and his last sermon, at the distance of 15 years. He preached the last Lord's day he lived; it was given out in the morning that he was coming to preach his last sermon. He sat on some straw in the bottom of a cart, in which he rode about a mile." Mr. Clement, who was called to the ministry from among them, succeeded Mr. Blaine, and has laboured with them 21 years with great success. The meeting has been several times enlarged, and they have lately erected a new stable and cart-house, sufficiently roomy to receive 20 horses and 10 or 12 carts and chaises; so many being often employed to convey the worshippers to the place. They dine in the vestry room, and have from 100 to 200 at the prayer meeting after dinner. They have considerably increased in the last 2 years, and more are waiting, with this language on their lips, *we will go with you, for we have heard that God is with you.*

We remind our readers that this church is one of above 300 baptist churches in England and Wales not included in any association.

ditch, a well known and well respected character. He was a good man, a praying man, a spiritual-minded man. He had clear views of gospel truth: in *doctrine* he shewed uncorruptness, gravity, sincerity, sound speech that cannot be condemned—the truth was in him, and he walked in the truth. He lived honourable and died happy. I attended his interment in Bunhill fields. May 13, and Lord's day following, preached a funeral discourse from *Job v, 26, Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season.*

2. October 26, 1808. MRS. HANNAH STACE, who was termed, and that very justly, *a mother in Israel.* She was a tried christian, and had often gone thro' deep waters where the floods overflowed. But she was manifestly chosen in the furnace of affliction, and refined in it; and is now introduced among the happy throng of whom it is said, *These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the lamb.* I attended her mortal remains to the grave in Bunhill fields, and the next sabbath directed the attention of the church and congregation to *Rev. xiv, 13. I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them.*

3. On April 12, 1809. MR. CHARLES HERBERT, "an old disciple." For many years he was a member of the church in Carter Lane under the pastoral care of the late Dr. Gill. He remained a steady and honourable member of the church militant for upwards

of half a century. He had been totally blind above 20 years, but had enjoyed an uninterrupted state of health in other respects, till a few days before his death, when in full possession of his mental faculties, and in peace of mind, being supported by evangelical truth, he received an easy dismissal from the burden of the flesh, and was admitted to the church triumphant.

4. On April 16, 1809. MRS. SARAH TARRY, a very aged and honourable character. She was baptized by the late Dr. Gill, and stood a fellow member with Mr. Herbert. Her mind was richly furnished and greatly supported with the sublime truths of the gospel, and at her latter end she enjoyed a persuasion of the security of her state in Jesus Christ. She had been united in church fellowship nearly at the same time with Mr. Herbert, and they exchanged this life for heaven almost together, and were buried the same day. Mrs. T. at Bunhill fields, and and Mr. H. in the burying ground belonging to Mazepond meeting-house. I was called upon to speak at each of their graves, and to improve their death by preaching from *2 Tim. i, 12. I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.*

5. On May 21, 1809. Miss LLOYD, a young and valuable member; sensible and pious, truly spiritually minded, and one who walked closely with God; steadily filling up her place in the church. Prayer meetings were her delight; her soul panted after God. Her body was a long time in a declining state, but her soul was alive towards God. She was con-

fined to her bed 7 weeks, but the Lord was with her. Her conversation was animating. The enemy of souls was not suffered to harass her; she enjoyed the comforts of the Holy Ghost: he shed abroad the love of God in her heart; took of the things of Christ and shewed them unto her; and applied covenant blessings and gospel promises to her soul. She enjoyed a steady faith and confidence to the end. When asked, what was the foundation of her hope; she replied, "Not a covenant of works, but the covenant of grace, the blood and righteousness of a dear Redeemer," and added, "I have a firm and steady reliance on my covenant God and Father." Towards her latter end she was in an extacy. "Is this dying?" said she, "death is not a king of terrors to me." Her last words were,

Praise God from whom all blessings flow,
Praise him above ye heavenly host,

adding, "O the precious drops of the Redeemer's blood!" she then sung three times, "Hallelujah, hallelujah, hallelujah," and immediately fell asleep in Jesus. At her request I preached her funeral sermon from Col. i, 14, *In whom we have redemption thro' his blood.*

These memoranda for your obituary afford me both pain and pleasure. I feel pain when I reflect on the loss of such valuable christians. It is (as Mr. T. Whitaker expresses in a funeral sermon for the Rev. T. Elston) "It is as a plucking up the stakes out of the hedge. The church of God is a sacred enclosure, and such as

are eminent for godliness, whether ministers or private christians, are as the stakes in the hedge, which serve to strengthen the fence and keep up the enclosure, and keep off the breaking in of that which is noxious and hurtful.

The holy seed shall be the substance thereof. It is a withdrawing so much stock out of the bank. The church of God is a public bank, into which every christian puts in some stock for the good of the whole: a stock of gifts and graces, a stock of prayers and services. Every one puts in less or more of these according as distributed to them. With this spiritual stock they trade for heaven, and every one enjoys the benefit of another's stock. But now take away the godly of a place, of a congregation; and it is like a rich merchant drawing so much stock from the bank: it weakens the bank, and leaves it poor and languishing." These considerations call for prayer, and I hope your readers will unite with me, *Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men.* I feel pleasure, however, mingled with the pain, when I consider my dear friends are translated from the church militant to the church triumphant, where they shall hunger no more, neither thirst any more, neither the sun light on them, nor any heat; for the lamb which is in the midst of the throne shall feed them, and God shall wipe away all tears from their eyes. I remain, yours respectfully.

London.

W. BUTTON.

*So sleep the Saints, and cease to groan,
When Sin and Death have done their worst.
Christ hath a Glory like his own,
Which waits to clothe their waking dust.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Poetical Gleanings, *on instructive and interesting Subjects*. Selected and compiled by a Lady. Williams and Smith, and Burditt, London, 1809. Pr. 3s 6d.

Of the utility of compilation, when well executed, there can be no difference of opinion. Scrupulous selection and judicious arrangement is all that can be expected from a compiler. In the present instance, we have to thank this intelligent and good Lady both as to design and discrimination. "By presenting what is entertaining and yet instructive; what is moral without being forbidding and austere; and what is religious without being fanatical or gloomy," she gently insinuates the wisdom and piety of her design: and her discriminating taste, in the selection and arrangement of her materials, is equally and pleasingly apparent.

The superior claims of this very neatly executed volume are so sensibly stated, that we cannot refuse to quote a paragraph from the preface:

"The compiler is aware of several useful volumes of original composition, as well as several compilations of poetry of a moral tendency, already in the hands of the public; yet she thinks the present one embraces a new object. It is especially adapted to guide the taste, and form the habits of youth of both sexes; though she conceives the lovers of poetry and morality in general, even those who have attained the maturity of life, may reap benefit from this little volume. Engaged in the instruction of youth of her own sex, she has long felt the want of a little work to recommend as a

suitable companion for retirement, for the solitary walk, and for the devotion of the Sabbath. Regardless of the censures of those who never knew the pleasures of retirement and devotion, and who therefore despise them, she hopes to prevail on the docility of others, whom she is anxious to guide in the way of wisdom, virtue, and happiness."

We may now be permitted in a word to state our most decided opinion, that this Compilation is superior to any we have seen; and that, without excluding general readers and admirers of poetry, it is admirably adapted to the instruction and spiritual benefit of young people. It may be introduced therefore into religious Seminaries and Families, and with the greatest probability of success attending its perusal. The truly pleasing and modest motto shall conclude our report:—

"Mine is the task to glean through ev'ry field,
[may yield;
"And cull the fragrant flow'r that each
"And then for public use present the store
"Retire, and if unask'd, I glean no more,



The Child's Welfare; *A funeral Sermon; containing an account of Miss Louisa Fuller, aged eleven years and four months. By John Holloway, Reading. Third edition, improved.* Burditt and Button, 6d.

In conversation with a private governess in a genteel family, we once referred to Janeway's token for children, for confirmation of an assertion we had made respecting the very early period in which

children are susceptible of religious instruction. The lady replied by a question, "do you believe that the characters there described ever had real existence?" adding, "I always regarded them as pretty instructive fictions:" alledging, among other reasons, that the events were said to have taken place either without date, or a long while ago. We are therefore glad to see a narrative of the evidences of true religion, and the support it afforded, to a child about 11 years of age at the time of her decease; bearing a recent date, from a respectable source, so that no hesitation can be made respecting its authenticity. If our recommendation has any weight, its circulation among our readers will be as extensive as there are families who see our pages.



Twenty short Discourses, adapted to Village Worship, or the Devotions of the Family. vol. 1. third edition.

Twenty short Discourses, &c. vol. 2, second edition.

Twenty short Discourses, &c. vol. 3.

Published from the manuscripts of the late Rev. B. Beddome. A. M. Sold by Burditt, 60, Paternoster Row; 12mo. 2s each vol, stitched. fine 8vo. 3s each, sewed.

The Author of these sermons was a worthy Baptist Minister of the old School, no less remarkable for serious godliness than for clearness of thought and precision of language. These sixty Discourses are selected from a great number which he left in manuscript, having committed them to paper when preparing for his public labours, during a long course of a zealous and affectionate ministration of the gospel a-

mong a people by whom he was greatly and deservedly beloved and esteemed. Being very short, and yet comprising the marrow of a great variety of subjects, they are perhaps better adapted for acceptance and usefulness in the family than any others in the English language. We recommend them also to persons engaged in conducting Village Worship. If any of them be thought too short; after singing the hymn at its conclusion, another may be read. This, we believe, would introduce an acceptable variety into village exercises. They are also well adapted for the use of such Sunday Schools as conclude the engagements of the day with a short exercise of the kind.

We make an extract from Sermon xviii, vol 1, intitled Self-love. Text, 2 Tim. iii, 2, *Men shall be lovers of their own selves.*

Self-love may carry men out in desires after Christ. Thus, (Mark i. 37) *All men seek for thee.* Some, no doubt, from a praise-worthy principle, seeing their need of such an Instructor and Saviour. Others only that they might have their bodily diseases healed, and wants supplied. John vi. 26. *Verily, verily, I say unto you; ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled.* It was self-love in both; but a commendable principle in the one, a base and ignoble one in the other. Thus many would partake of Christ's benefits, who reject his government; receive glory from him, but give no glory to him; be saved by him from that wrath which they fear, but not from those sins which they love; justified by his righteousness, but not conformed to his image. Hence, under convictions of sin, and terrifying apprehensions of the divine displeasure, their desires are vehement and strong. Oh! none but Christ, say they; a thousand thousand worlds for Christ! But when once they entertain a hope of interest, and consequently of safety, those desires grow faint and languid: their end is answered, if they have as much of Christ as they wish for. If they can but go to heaven when they die, they care not how little they have of it before; and are

unconcerned about the dominion of sin, if they can but obtain the pardon of it: so that their seeking and striving are now over. Whereas spiritual desires are increased by enjoyment: David never more longed for the water of life, than when he had been agreeably and abundantly refreshed by it. Psal. xlii. 2. p. 126. 127.

We could willingly make further extracts, especially from the third volume, but we hope many of our readers will possess the whole.

Report of the Committee to the first half yearly Meeting of the London Society for promoting Christianity amongst the Jews. Black, 6d.

After a well written introduction in support of the position, *That the time is come, when Christians ought to make some exertion for promoting the knowledge of the truth, as it is in Jesus, among God's ancient people*; this report proceeds to state that the Committee have taken the French Church in Spital Fields (now called *Jew's Chapel*) in which the Jews may always resort and hear Mr. Frey. They propose also to have a week day lecture and prayer meeting for the Jews; a general free school for all denominations, from which the Jewish children may be selected for a charity school; and further to bind the boys and girls apprentices to useful trades, but only in religious families. Some other subordinate measures are detailed, and we are glad to learn that the attention of the religious public to this subject has not been in vain. It is here stated that there are about 30 converted Jews in his Majesty's dominions—from 50 to 100 Jews, many of them of a respectable class, usually attend the lecture, and hear with decent attention. The report concludes with a respectable list of collec-

tions and subscriptions, which we hope will be augmented seven fold on the next occasion.

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Remarkable Particulars in the Life of Moses; including the interesting History of the Israelites, from their state of Bondage in Egypt until their arrival at the borders of Canaan. By John Campbell, Author of *Worlds displayed*, *Alfred and Gamba*, &c. Burditt. 4s boards. fine, ss

We have frequently thought it to be no inconsiderable advantage that we possess in having the Principles of our Religion developed in all their various bearings upon the characters whose histories are recorded in the sacred volume. Among these, the leader and law-giver of Israel claims our particular attention. Mr. C. with his wonted piety and ingenuity, has collected the principal incidents of his life, and formed them into a connected narrative of considerable spirit and interest. Such performances (among which those of Mr. C. stand unrivalled) we sincerely recommend, we had almost said *urge* religious parents to substitute for the load of fiction and trash with which young people's Book-shelves in general abound.

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Summary Account of the British and Foreign Bible Society; and of the beneficial Effects which have resulted from its Institution. By the committee of the Society. L. B. Seely, at the Society's Depository, 169, Fleet Street. Price 1s to Non-subscribers. Subscribers are furnished with any number of copies gratis.

This Summary contains very gratifying information respecting

the extensive operations of the Bible Society, a general outline of which was given in our number for June. Appended is a list of the very reduced prices at which the Society issues the sacred Scriptures (to Subscribers) in the English, Welsh, Gaelic, French, Spanish, Portuguese, Italian, Dutch, German, and Danish Languages; together with the Rules of the Society.

We notice this article to forward, as much as in our power the earnest request of the Committee.

That every Member and Friend of the Institution will endeavour to give every degree of publicity to the facts stated in this Summary, as the most effectual mode of insuring the continuance of that support which it has hitherto received, and of procuring additional means for increased exertions. They particularly and earnestly recommend the precedents furnished by the Birmingham Association, the Reading Auxiliary Bible Society, and the Bible Society at Nottingham and its Vicinity, (the several Regulations of which are annexed to this Summary,) to the imitation of such individuals in the different towns throughout the United Kingdom, as may be disposed by uniting in local Associations, to promote the object of the British and Foreign Bible Society.

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Religious Books lately published.

1. A comparative View of the plans of Education, as detailed in the Publications of Dr. Bell, and Mr. Lancaster. *The second edition*, with Remarks on Dr. Bell's Madras School, and Hints to the Managers and Committees of Charity and Sunday Schools, on the practicability of extending such Institutions upon Mr. Lancaster's plan. By Joseph Fox. 1s 6d

3. Jude's Question discussed; or, The distinguishing Manifestations of Christ to his sincerely

enquiring Disciples, considered. A Sermon preached at Maze Pond, Southwark, May 21, 1809. By W. Kingsbury, M. A. *Printed at the request of the Minister and People.*

4. A Series of Discourses on the Principles of Religious Belief, as connected with human Happiness and Improvement. By the Rev. R. Morehead, A. M. 8vo. 9s.

5. An Attempt to throw further light on the Prophecy of Isaiah, chap. vii, ver. 14, 15, 16. By John Moore, LL. B. 8vo. 2s 6d

6. Remarks on some parts of Mr. Faber's Dissertation on the Prophecies, relative to the great period of 1260 years. 2s

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THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

In the Press. The Christian Pastor: a Poem in Three Books. price 5s.

The Propriety of Subscription to human Creeds considered: occasioned by the Query in page 236 of the Baptist Magazine for June will soon appear in a separate pamphlet. price 3d.

The Rev. J. Owen has in the press a new and elegant edition, being the seventh, of the Fashionable World displayed.

A Collection of Original Letters between Bishop Nicholson and some of his learned contemporaries will be speedily published.

Dr. Collyer's Lectures on Prophecy are nearly ready for delivery. Also the second edition of his Lectures on Scripture Facts will appear soon.

Mackenzie's Life of Calvin is in great forwardness.

RELIGIOUS INTELLIGENCE.

ENGLISH
BAPTIST ASSOCIATIONS.*(continued from page 293)*

The NORTHERN Association, * including 4 churches, assembled at Rowley, in the County of Durham, May 23rd and 24th.

Tuesday, xi. Brother Whitfield opened the services by reading and prayer, and preached *On the Communion of Churches*, from *Phil. i, 3—7*. After public worship the Messengers met for prayer and reading the letters; from which it appeared that each church had received some additions since their last assembly; had prospects of further increase; and the number of members in the whole is now about 200. Brother Mabbutt began this exercise with prayer, and brother Hartly of *Stockton* concluded. They then adjourned to Shotley Field, on the border of Northumberland, where the remaining exercises were carried on.

Evening, vii. Brother Rustor of *Broughton* prayed, brother Emery preached *On the holy Order and purity of Christian Churches*, from *Ezek. xliii, 12*, and concluded with prayer.

Wednesday Morning, xi. Brother Harby prayed; brother Pettigilly preached *On God's design in committing the Gospel Ministry to Men*, from *2 Cor. iv, 7*, and brother Cook of *Ruth*, *On the character of Gaius*, from *3 John 2, 3, 4*, and concluded.

In the Afternoon the Business

of the Association was transacted.

Evening, vii. Brother Cook prayed; brother Hartly preached *On the steadfastness of the primitive Church, in the Doctrine, Profession, and Ordinances of the Gospel*, from *Acts ii, 42*; and concluded with prayer. The devotional services of these days were very pleasing and animating to many.

The next Association to be held at Newcastle-upon-Tyne, in Whit-sun Week, 1810.

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The NORTHAMPTONSHIRE Association, including 28 churches, was held at Nottingham, the 23rd and 24th of May last.

Tuesday Even. The letters from the churches were read, their contents minuted, and prayer and thanksgiving offered up on their account.

Wednesday Morn. vi. Brethren Smith, Coles, Evans, Fletcher, and Burton engaged in prayer.

x. Assembled at the General Baptist Meeting. Brother Cox prayed, brother Blundell preached from *Ps. xxxvi, 8*. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures:* and brother Sutcliffe from *Acts. xi, 26*. *And the Disciples were called Christians, first at Antiöch.* Brethren Heighton and Mills prayed.

Evening, vi. Brother Fuller prayed; brother Hall of *Leicester*, preached from *Eph. ii, 1*. *And you hath he quickened who were*

* This Association commenced soon after the Revolution; at that time including several churches in Yorkshire. It was interrupted from about 1750 to 1776; when it was revived, and has been since chiefly confined to churches in Durham and Northumberland.

dead in trespasses and sins; and concluded in prayer.

The following Resolutions were passed by the ministers and messengers of the association.

1. That in recommending cases of Meeting-houses to be collected for among the churches, we judge it advisable, as ministers, not to sign any case without being previously consulted as to the expedience of building, and satisfied as to the œconomy of the expenditure.

2. As the want of acceptable ministers has long been a matter of serious complaint in the churches, we have observed with pleasure, not only another Seminary established at Bradford in Yorkshire, but also a Society formed by our Brethren in London, for furnishing young ministers, whose piety and talents are approved by the churches, with at least two years instruction previous to their engagement in the work; and as we learn that the Funds of this Society are already more than equal to their applications, we consider it as a call to the churches to look out from amongst them such young persons as appear to be devoted to Christ, and most suited to the work, and to draw forth their Gifts by proper encouragement.

State of the churches the preceding year. Added, on a profession of faith 101, Received by letter 6, Restored 9. Died 42, Dismissed 8, Excluded 15. Clear Increase 51.



The WESTERN Association, including 54 churches, held their annual meeting at Yeovil, the 24th and 25th of May last.

Brother *Viney* preached the preceding evening from *Matt. xxviii*,

20. *Lo I am with you always, even unto the end of the world.*

Wednesday Morning, xi. Attended to the business of the Widow's fund; and a considerable sum having been subscribed, it was resolved that Ministers be allowed till the first of September next to commence their payments.

Afternoon, iii. Brother *Ward* prayed, Brother *Birt* was chosen moderator, the preliminaries and letters from the churches were read and Brother *Sprague* of Bovey concluded in prayer.

Evening, vii. At the Independent Meeting. Brother *Page* prayed, Brother *Giles* preached from *Titus ii 11, 12, 13*. *For the grace of God that bringeth Salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ;* and Brother *Saunders* closed with prayer.

Thursday Morn. vi. Brethren *Tyso*, *Humphrey*, *Mursell*, and *Smith* of Tiverton, prayed. Agreed to admit the churches at *Lymington* and *Wellow* into the association. After which the money for the fund was received, amounting to £163:14s:4½d, and £16:3s for letters; and the former sum was distributed in the usual manner.

Afternoon, iii. Brother *Ryland* prayed, Brother *Porter* preached from *Acts ii, 23*. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.* And Brother *Dawson* concluded.

Evening, vi½. Brother *Saffery* prayed, Brother *Roberts* preached from *Heb. xiii, 17*. *They watch*

for your souls; as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you. Brother Tracey (Minister of the Place in which we were kindly permitted to assemble) prayed, and the moderator returned thanks, in the name of the association, for the kind reception and accommodation they had met with, imploring a blessing on the town in general, and on the Minister and Congregation usually worshipping in that place—Brother Tracey returned the benediction with much affection, exhorting all the people to say, Amen—and the assembly separated, having appeared highly interested with the services, and gratulating each other respecting the things they had seen and heard.

State of the churches the preceding year. Added by baptism 331, By letter 37, Restored 8. Died 84, Dismissed 32, Excluded 28, Clear increase 232.

The next association to be held at Plymouth, the Wednesday and Thursday in Whitsun week. Brethren Ryland and Saffery to preach; in case of failure, brethren Miall and Page.



The SHROPSHIRE Association, comprising 6 churches, held their first Assembly at Shrewsbury, on the 27th and 28th of June last.

Tuesday Ev. vii. Assembled in the Meeting-house on the Town-walls, brother Pain of Oswestry prayed; brother Yeates of Whitchurch preached from Eph. ii, 5, *By Grace ye are saved*; and brother Edmonds of Bridgenorth concluded.

Wednesday Morn. vii. Assem-

bled in the Meeting-house in Dog-lane, brother Snow prayed; brother Palmer was chosen moderator; the letters from the churches were read, which were on the whole very pleasing. The circular letter, by the moderator, was also read and ordered to be printed, and brother Davies of Liverpool concluded in prayer.

x $\frac{1}{2}$. Brother Thomas of Broseley prayed; brother Pain preached from Phil. i, 27, *That ye stand fast in one Spirit, with one mind striving together for the faith of the gospel*; and brother Snow concluded.

iv. The Itinerant Committee met for business. They express thanks for a divine blessing on their labours, and request the further exertions of the ministers and churches in this good work. The state of their fund is such as to enable the Committee to support an Itinerant.

vi. Brother Edmonds prayed; brother Davies preached from Luke xi, 13. *If ye then being evil, know how to give good gifts to your children, how much more shall your heavenly father give his holy Spirit to them that ask him*; and the moderator closed the association with prayer.

State of the churches the preceding year. One new church formed of 11 members, 28 added by baptism, the number of members in the 6 churches, 304.

The next association to be held at Oswestry, Wednesday and Thursday, the 27th and 28th June, 1810; brethren Palmer and Harrison to preach, in case of failure, brother Thomas.

Number of Baptisms in 153 associated churches, in the year ending June 1809, about 740. Clear increase, about 450.

The Welsh Baptist Associations in our next.

BAPTIST MISSION.

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Extract of a Letter from Brethren Chater and F. Carey at RANGOON.

"Through the mercy of God we are still in health. Nothing of any importance has occurred since we wrote our last public letter. We have got a man to teach us the language; and if he attend according to his promise, will certainly be one of the most useful men we could have had. From all accounts he is a very good Burman scholar, and there are but few that equal him in this place. He can also read and speak the Portuguese, Latin, French, Italian, Spanish and Armenian languages with fluency. He is well acquainted with the Bible, therefore he will be better able to convey its ideas into his native language than any other person would. You will do well to send us, as soon as possible, a Portuguese and English dictionary.

We have fixed upon a spot of ground to build upon, if it can be obtained. It lies out of the town, about five minutes walk from either end of it. Mr. Rodgers has promised to get it us for nothing; and if the Maywoon give it us, no one can take it away; but it will belong to us and our successors, as long as a post stands upon the ground. It is a standing law and rule of the country, that as long as a post, or any remains of a house, stand upon the ground, no one can deprive the owner of it, unless it be for debt, or for some misconduct.

The Maywoon is much pleased with vaccination. Bahasheen *

has also had one of his grandchildren, and several other children vaccinated, and is very much in its favour. He says, "You have brought a great blessing into this country which will save the lives of many." Bahasheen has been very kind to us; and seems to be willing to do any thing to forward us in the acquirement of the language. He has given us a book, and has promised us any he has got, when we want them. He has a large collection of Burman books. Since we have arrived, divine providence has showered down innumerable blessings upon us, in every respect; but especially in providing so many friends, who have always been willing and ready to afford us any assistance. Certainly we have great reason to join with the Psalmist in saying, His mercy endureth forever."

Saddamah'. At this place Hurdoo, a native convert died, on the 7th of January, 1808. The night on which he died, he was frequently in prayer; his wife heard him repeatedly ejaculate, "O Lord take me to thyself;" he retained his senses and speech to the last; appeared as usual, happy in his mind, and had an easy death. Mr. Fernandez writes concerning him, "I am happy to say that since Hurdoo embraced the gospel, he never gave me any occasion of uneasiness by his conduct; on the contrary, he gave me great satisfaction by his faith in Christ, and his happiness in having found such a Saviour. He used frequently to say, "I am happy, because I have got such a Saviour; I am a great sinner, but Jesus Christ has died for me; now I am ready to die,

* Their teacher, as it would seem. ED.

and shall be happy to depart, whenever it may please the Lord to take me away."

Let our readers contrast the death of this poor Hindoo with those who are drowned in the worship of the Ganges, or are crushed to death by the idol Jagernaut; and they will rejoice that our brethren have not laboured in vain.

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State of the Missions supported by the Missionary Society.

OTAHEITE.

This and the other islands of the pacific ocean attracted the first attention of the Society. Their first missionaries, 20 in number, landed at Otaheite March 6, 1797. Others have since followed. They have been subject to much disappointment and many painful privations, thro' the want of supplies and a regular correspondence from England. Some have died, others have been murdered, some have left the islands, but the few remaining are disposed to persevere. Perhaps they may succeed in the instruction of the children and youth, and as the intercourse between Otaheite and New South Wales is increasing, they will find opportunities of visiting other islands.

SOUTH AFRICA.

Bethelsdorp. Dr. Vander Kemp has resided at this station with occasional assistants during the last 6 years; it contains about 70 houses and 700 inhabitants, whose civilization gradually increases, and also instances of conversion. The people of neighbouring kraals or villages have earnestly desired to hear the word.

Some of the Caffres, who also

visit Bethelsdorp, are anxious for religious instruction, and ask, *why are we so neglected?* The prohibition from the government of the colony prevents at present. Dr. V. has purchased the liberty of 7 persons at the expense of above £800 of his own property.

Orange River. Messrs. Anderson, Kramer, and Janz occupy this station; civilizing the people by teaching them to build houses, and cultivate the land—by teaching to read, preaching the gospel, and catechising them. Considerable success has attended their labours; 18 persons have been baptized and the Lord's supper was administered for the first time in that wilderness, on christmas-day, 1807.

Namaquas. This nation, amounting to 4 or 5000 souls, can have but little intercourse with the Cape, from its remote situation: but the mission goes on well, and the prospects are very pleasing.

Graaf Reinet. Mr. Kicherer has been obliged to abandon the station on Zak river, on account of the sterility of the country. He has since accepted the pastoral charge of the Dutch church at Graaf Reinet, where his ministry is attended by christians, and by numerous heathen, who reside at, or resort to that place.

ASIA.

Vizagapatam. Messrs. Cran and Desgranges have made considerable progress in the Telinga language, and begun to translate the Evangelists; in which and in preparing short catechisms and tracts for the use of the natives, they are now assisted by a Bramin named Anandarayer, who has been converted in a remarkable manner. They have large schools of native children.

Tinevelly. Mr. Ringeltaube embraces every opportunity of instructing the heathen, while he is visiting the small congregations of native professing christians, scattered over a large tract of country.

Negapatam. In this city there are 75 heathen pagodas, and 5 mahometan mosques. Mr. Vos, who was driven from Ceylon, now ministers to the Dutch church at Negapatam.

Birman Empire. Messrs. Prichett and Brain are lately gone out with a view of fixing on a missionary station in the great and populous country of the Birmanians. Mr. Hands accompanies them to India, to commence a mission at Seringapatam.

Ceylon. Messrs. Errhardt, Palm, and Read continue their exertions on this island; and tho' the people are returned with eagerness to their heathen rites, and manifest much resistance to the gospel, yet a few encouraging instances of conversion have taken place.

China. Mr. Morrison, having made some progress in the Chinese language, embarked for that country, in which he arrived September, 1807; where he is diligently pursuing his studies under very favourable circumstances.

AMERICA.

Mr. Pidgeon continues to labour among the inhabitants of New Carlisle, near the bay of Chaleur, in New Brunswick.

WEST INDIES.

Tobago. Mr. Elliot has obtained permission to preach to the negroes on many of the estates, and numbers of them discover the greatest readiness to receive instruction.

Demarara. This colony is supposed to contain 100,000 inhabitants. On an estate called Le

Resouvenir, belonging to Mr. Post, a Dutch planter, Mr. Wray commenced his labours among the negroes and others, Feb. 1808, with very great encouragement. A chapel has been built for the accommodation of the numerous slaves who attend; towards which several europeans and persons of colour contributed, and Mr. Post has expended nearly £1000 in support of the cause. Many gentlemen, at first adverse to the instruction of the slaves, have given written testimony to the happy change which has taken place in their morals, and especially in their application to their work; so that the whip is rendered needless! Twenty adults have been baptized, and more are in a state of preparation. The latest intelligence, dated Feb. 14, 1809, states that the work of God among the poor negroes still proceeds in a very encouraging manner.

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ORDINATIONS, &c.

Oct. 5, 1808. Mr. WILLIAM JAMES of London, who was a member of the church under the pastoral care of Mr. Button, and encouraged by that church to go forth and preach the gospel, was ordained pastor over the particular baptist church at Hertford, late under the charge of Mr. Robert Baskerville, who resigned his pastoral office by reason of infirmities. Mr. Bayne of Potter Street introduced the exercises by reading, prayer, and delivering an introductory discourse: Mr. Button gave the charge from *Deut. i, 38. Encourage him*; Mr. Upton preached to the people from *Phil. i, 17. Only let your conversation be as it becometh the gospel of Christ*. Mr. Bligh, from Waltham

Abbey preached in the evening. This is a cause the Lord has smiled upon of late. It had long been in a declining state, but the preaching of the word has been attended with a divine blessing; sinners have been awakened, saints have been revived, many have been added to the church since the ordination, and more are expected shortly to come forward and tell what God has done for their souls.

May 2, 1809. Mr. GRIFFITH DAVIES was set apart to the pastoral office, and D. Davies and J. Jones to the office of deacons in the baptist church at Staylittie, Montgomeryshire. Mr. T. Thomas of *Nantgwyn* read the scriptures and prayed, Mr. D. Evans of *Doleu* described the nature of a Gospel church, asked the usual questions, and offered the ordination prayer; Mr. Breeze of *Aberystwith* gave the charge from *Acts* xx, 28. Mr. J. James of *Aberystwith* addressed the church from *1 Thes.* v, 12 13; and Mr. D. Saunders preached to the people from *John* xxi, 22, and concluded.

On Wednesday, May 10, 1809. Mr. J. SMITH late Student at Mr. Sutcliff's, Olney, was ordained pastor over the baptist church at Burton on Trent, Staffordshire. Mr. Thompson, of *Newcastle* began with reading and prayer; Mr. Jarman of *Nottingham*, delivered the introductory discourse, asked the usual questions, and received Mr. S's confession of faith. Mr. Sutcliff offered the ordination prayer, which was accompanied with imposition of hands, and gave the charge, from *Rom.* i, 9. Mr. Fuller preached to the people, from *Phil.* i, 9, 10. Mr. Brook (independent) of *Tulbury* concluded. In the evening Mr. Jarman preached from *2 Tim.* iv, 22.

Mr. Fletcher, late minister of the place, gave out the Hymns. Mr. Sutcliff preached the preceding evening, from *Matt.* xii, 21. The services were well attended, and many found them a time of refreshing from the presence of the Lord.

May 26, 1809. Mr. J. DAVIES was ordained pastor over the particular baptist church assembling at Sion-Chapel, Monmouthshire; Mr. J. Hier of *Castletown* prayed; Mr. C. Evans of *Anglesey* asked the usual questions, received the confession of faith, and delivered an excellent discourse on the nature and design of the ministerial office, from *Eph.* iv, 11, 12, 13. and Mr. J. Evans of *Penygarn* preached to the church and congregation from *Eph.* v, 2. We have reason to believe the Divine presence was enjoyed, and the souls of many were made glad.

June 21, 1809. Mr. J. MILLARD was ordained to the pastoral office over the baptist church at Hartly Row, Hants. Mr. Perry of *Newberry* begun with reading and prayer; Mr. Bichenov gave the introductory discourse, asked the usual questions, and received the confession of faith, Mr. Arnold late of *Sevenoaks* offered the ordination prayer; Mr. Dore of *London* gave a most affectionate and impressive charge from *Rev.* xix, 17; Mr. Holloway of *Reading* preached to the people from *Heb.* xiii, 22; and Mr. Sheppard of *Basingstoke* concluded with prayer. Mr. Frey preached in the Evening from *Acts* ii, 22—24.

The church at Hartly Row having circulated a printed letter soliciting pecuniary aid, affectionately return thanks to those churches who have so promptly attended to their request; and solicit the

further assistance of those to whom their letters were addressed, in order to discharge the remaining debt to the amount of £150. The issue of this plan will be made known thro' the medium of the Baptist Magazine.

The annual meeting of the BAPTIST EDUCATION SOCIETY, established in London, in 1804, was held on the 25th of May, at the Meeting-house in Little Wild Street. Mr. Anderson of Edinburgh began the service with prayer, Mr. Timothy Thomas preached an appropriate and instructive discourse, from *Malachi* ii, 7; and the service was concluded by Mr. Waters.

After which was held a meeting of the subscribers and friends of the institution, when the Committee presented a Report of the proceedings for the past year; and gave a pleasing account of the prospects of usefulness, that under a divine blessing, appear to be opening on some of those young men that have been under the patronage of the Society. Extracts were also read from Letters of the Tutors, under whom their present pupils are placed for instruction, which were expressive of their satisfaction with the conduct and improvement of those committed to their care.

A Committee was chosen, consisting of five Ministers, and ten others, to conduct the business for the ensuing year.

The important objects of this Institution are surely such as must approve themselves to the friends of the Baptist Denomination, in an especial manner: as being particularly adapted to provide their churches with godly ministers, not wholly uneducated, at a time when education is sought after by reflecting persons of every

class. It aims, not to make its pupils acquainted with the learned languages, but to give them such a knowledge of their mother tongue as to raise them above the charge of illiteracy. It seeks to inform their minds in Theological subjects, so far as to enable them to comprehend scriptural truths in their connection and harmony, and to express their ideas with clearness and precision; with *sound speech that cannot be condemned.*

This Society is at present in a state of Infancy, but its promoters have reason for thankfulness, that their efforts have not been altogether in vain, and they cannot but entertain a hope, that with the continuance of the blessing of heaven upon it, it will still be a means of giving important instructions to young persons recommended by the churches, as possessing gifts for the ministry, and prove increasingly useful to the interest of true religion.

Communications in aid of this institution; and also applications on behalf of Students, may be addressed to the Secretary, "The Rev. Thomas Thomas, Peckham, Surry."

In the Summer of 1806 was instituted a Society amongst the particular baptists in Wales, called "The Welsh and English Education Society," by whose subscriptions a small Academy was set on foot in January, 1807, at Abergavenny, Monmouthshire, furnished with a Tutor, and committed to the management of a Committee formed of Subscribers residing in that town and neighbourhood.—

We understand the design of it is to instruct young welshmen only, of pious character, and promising talents for the ministry; in english language—the rules of

just composition; and to advance their knowledge in divinity. Several english friends are now contributing with their welsh brethren in support of this infant seminary, and it is hoped many more will lend their aid.

Already have some advantages been derived from it. In the spring of 1807, an english baptist church was formed in Abergavenny with five members, when the Tutor, Mr. Thomas, late of Ryeford, was chosen pastor: since which the church has increased to thirty in number. Two of the Students have left, and are actively, and usefully employed in the cause of our blessed Master; one at Broadoak, and the other at Kington, Herefordshire.

For larger information, we refer our readers to the accounts of this Society, printed since their annual Meeting in May last. Their finances not being more than adequate to the support of three students, Donations and Subscriptions will be thankfully received on its behalf, by Mr. Burditt, the publisher of this magazine, Mr. Harris, *Treasurer*, or, Mr. Wyke *Secretary* to the institution, at Abergavenny.

July 5, 1809, was held at Bradford in Yorkshire, the annual meeting of the NORTHERN EDUCATION SOCIETY, by which the Academy under the care of the Rev. William Steadman is chiefly supported. On the preceding evening several members of the committee met in the library belonging to the academy, where the students underwent an examination before them and acquitted themselves much to their satisfaction.

On Wednesday morning the committee assembled and the accounts were audited, after which

the public service began. Mr. Langdon of Leeds prayed; Mr. Davies of Liverpool preached a very suitable sermon from *Acts* xviii, 26. and Mr. Taylor, pastor of the Church in Bradford, concluded with prayer.

The members of the Society then paid their respective subscriptions, and unanimously resolved, That the students should not be permitted to go out as supplies during the first year of their residence at the academy—and that in future, the business of the meeting shall be transacted in one day; the forenoon to be devoted to the examination of the students, and the direction of the private concerns of the society, and the sermon to be postponed till six o' clock in the evening.

Mr. Downs of Sheffield preached an agreeable discourse in the evening from *Isa.* lv, 2.

Till Christmas last, Mr. Steadman had 8 young men under his tuition. One of them Mr. W. Dyer is gone to Blackburn in Lancashire, where he is likely to settle. Mr. Jno. Shepherd is now leaving, and expects to be settled at Chester; and Mr. Isaac Mann will leave in a few months, to take upon him the pastorate of the church at Steeple, about three miles from Halifax.

Mr. Steadman, whose zeal and faithfulness in the discharge of the important duties of his station, entitle him to the esteem and gratitude of the friends to this institution, gave a very pleasing account of the diligence, piety, and general good conduct of the students under his care; and the members of the society, highly gratified with the transactions of the day, parted from each other with mutual affection, grateful to that kind providence, which has hitherto appeared in favour of this institution.

Sir,

54, Lombard Street, July 5, 1809.

I am desired by the Committee of the London Society for promoting Christianity amongst the Jews to address, (through the medium of your Magazine) such ministers resident in the country as may be intending to visit London, and who may be desirous to have some place of worship in which they may have the opportunity of exercising their ministry during their stay in the metropolis.

In taking the French Church in Spital Fields, and adapting it to their use as the Jews' Chapel, the London Society had the labours of their country Brethren in contemplation. The Evening Service being reserved for the Rev. Mr. Frey, who is engaged in a course of lectures to his brethren of the house of Israel; the morning and afternoon services are intended to be supplied by ministers either residing in London or from the country, (but a preference is always to be given to the latter) so that a variety of ministers may have the opportunity of addressing the natural seed of Abraham and offering up prayers for the removal of their unbelief.

It is with great pleasure I can add that *not a few* of the Jewish nation attend the preaching of the word, and that the congregation does not amount to less than 2000 persons, so that a door of great usefulness is opened.

I am desired to state that such ministers as may be desirous of engaging themselves for the morning or afternoon services, are requested to favour me with a line, stating the sabbaths they expect to be in London, and which part of the day they prefer, and the gentlemen who superintend the supplies of ministers for the chapel, will make the suitable arrangements.

I am, Sir,

Respectfully Yours,

Prayers are read only in the Morning.]

JOSEPH FOX, Sec.

List of Lectures &c. in and near London, for August.

1. Tu. M. Broad St. Mr. Barber, *Strength equal to our day.*
2. Wed. Ev. Prayer Meeting for the Nation at Mr. Hutchings.
3. Thurs. Ev. Fetter Lane, Dr. Collyer, *Justification.*
4. Lord's day M. Artillery St. Mr. Wilks. Camomile St. Mr. Winter.
5. Ev. Prescot Str. Mr. Rae. Broad St. Mr. Collison. Union St. . . . Char. Sermon. Shakespear's Walk, . . .
6. Mond. Ev. Missionary Prayer Meeting at Mr. Chapman's, Greenwich.
7. Tu. M. Broad St. Mr. Clayton, *On curiosity in matters of Religion.*
8. Ev. Crown Ct. Mr. Waugh, *The excellence of the Gospel Feast.*
9. Wed. Ev. Prayer Meeting for the Nation at Mr. J. Thomas.
10. Thurs. M. Monthly Exer. (Indep.) at Mr. Gaffee's, Mr. Kello, *The Sin and Danger of perverting the Gospel of Christ.*
11. Ev. Fetter Lane, Mr. Nicol, *The Conversion of Zaccheus.*
12. Lord's day M. Artillery St. Mr. Ferey. Camomile St. Dr. Rippon. Ev. Prescot Str. Mr. J. Thomas. Broad St. Mr. Stephen. Union St. Mr. J. Clayton. Char. Sermon. Shakespear's Walk, Mr. Barker.
13. Tu. M. Broad St. Mr. Goode, *The recovered Demoniack an Emblem of a converted sinner.*
14. Ev. Crown Ct. Mr. Upton, *The ungodly alarmed.*
15. Wed. Ev. Prayer Meeting for the Nation at Mr. Burder's.
16. Thurs. Ev. Fetter Lane, Mr. Austin, *The Church the Spouse of Christ.*
17. Fri. Ev. Sermon to Young Persons at Bethnel Green, Mr. Brooksbank, *Timothy's early acquaintance with the Scriptures.*
18. Lord's day M. Artillery St. Mr. Button. Camomile St. Mr. Brooksbank.
19. Ev. Prescot Str. Mr. Ty. Thomas. Broad St. Mr. Townsend. Union St. Mr. Hutchings. Char. Sermon. Shakespear's Walk, Mr. Cloutt.
20. Tu. M. Broad St. Mr. Ford, *Consolation derived from the Covenant of Grace.*
21. Ev. Crown Ct. Mr. Brooksbank, *The Spirit's Influence in Regeneration.*
22. Wed. Ev. Prayer Meeting for the Nation at Mr. Button's.
23. Thurs. M. Monthly Meeting (Bapt.) at Mr. Bradley's, Mr. Burnside, *The Letter to the Church in Pergamos.*
24. Ev. Fetter Lane, Mr. Collison, *Self-deception.*
25. Lord's day M. Artillery St. Mr. Platt. Camomile St. Mr. Upton. Ev. Prescot Str. Mr. Hyatt. Broad St. Dr. Rippon. Union St. Mr. Dore. Char. Sermon. Shakespear's Walk, Dr. Young.
26. Tu. M. Broad St. Mr. Goode, *The Duty of following Christ.*
27. Ev. Crown Ct. Mr. Buck, *Anxiety reprov'd and interdicted.*
28. Wed. ev. Prayer Meeting for the Nation at Mr. Waugh's.
29. Thurs. ev. Fetter Lane, Mr. Townsend, *Jacob's Vow.*

[Smith Pr. Tiverton.]